

# Guru Gobind Singh

(Life History, His Mission and Significance of Four Breaches  
and Five Symbols of Khalsa Discipline).

BY  
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## P R E F A C E

### 1st Edition

The Life History of Guru Gobind Singh as written by Sardar Sahib Singh, Ex-Professor Khalsa College, Amritsar and Ex-Principal, Shahid Sikh Missionary College, Amritsar, in Punjabi has been redereed into English.

Prof. Sahib Singh's works cover the whole field of Sikhism and there are few parts of that vast field which they do not illuminate. He was initially devoted to the study of Gurbani (Guru's compositions) and gathered a deeper knowledge in this field. He was the first writer to publish a book on Gurbani Grammar, discovering the guiding principles on which the Gurus' compositions were based. This was epoch making discovery in the light of which single and a correct interpretation of the Gurus' sayings is now possible.

His commentary on Guru Granth Sahib published in ten volumes during 1962-1964 contain such a wealth of thought and investigation that no summary could do it justice—it is Prof. Sahib Singh's weightiest contribution to Sikhism.

The composition of the Gurus have a close link with their life events. It was natural that Prof. Sahib Singh should have been driven to the study of the Sikh history also. He wrote most valuable papers on various events connected with the life of the Gurus, which are extremely rich and suggestive and constitute the basis of scientific reading of both the Gurus' compositions and their life-history. Prof. Sahib Singh started writing of the life-history of the Ten Gurus from May 1951 and completed this voluminous work in 1965.

If we were to summarise in a few words the essential characteristics of Prof. Sahib Singh's written work, one would select the features of many sidedness of Sikh Theology, one which speaks for itself and the high general average of excellence he maintained in his writings. Hardly anything he wrote was of merely ephemeral value, and his work throughout was marked by the valuable qualities of sobriety, cautious scepticism, thorough investigation and good judgement. In fact, his writings have given a scientific approach to the understanding of Sikhism.

Prof. Sahib Singh has, apart from this book, published the Punjabi and Hindi versions of the Life of Guru Gobind Singh. This book differs to some extent from the Punjabi and Hindi versions in that I have added certain psychological explanatory notes, wherever they were considered necessary. The significance of the Five Symbols and the Four Breaches of the Discipline of the Khalsa Brotherhood and Chapter 15 on the Mission and the Personality of the Guru have also been contributed by me.

The modern scientific research made in the study of the character patterns and behaviour of man corroborates the Great Truths already expounded and practised by the Sikh Gurus. Endeavour has been made to prove this claim, although I am fully aware that what has been presented is a very fragmentary description of the vast subject. I feel, however, that my presentation will suffice to show the intimate connection of the Guru's postulates to the modern scientific discoveries and their distinctive nature from other systems.

11th October, 1966.

DALIP SINGH  
A-124, PANDARA ROAD,  
NEW DELHI—II.



# P R E F A C E

## 2nd Edition

The publishers had actually printed 192 pages of this volume before I was informed of publication of the second edition of the book. I could, therefore, revise chapter 15 and added chapter 16 and an 'Introduction' in the beginning of the book. Endeavour has been made to explain fully the causes of the opposition encountered by the Guru in preaching and practising a life of love, equality and freedom.

I acknowledge with deep sense of gratitude the generosity with which, despite so many defects, the people have received this book. I am glad of this opportunity of bringing out another edition of the book and hope that it will also be received with the same consideration.

A-124, Pandera Road.

DALIP SINGH

New Delhi, 18th February, 1970.

By the same authors—  
Guru Nanak Dev and His Teachings.

This book is respectfully dedicated to the memory of my revered father Sardar Sant Singh ji of Rawalpindi (1887—1968 A.D.) who led a life of an ideal Sikh practising 'Nam, Dan and Ishnan', inspired many, strengthened their beliefs in righteous living by his personal example and stimulated my interest in Sikhism.

DALIP SINGH

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## INTRODUCTION

(Aggressive and enslaving war is an absolute evil. Defensive war for self preservation is not only justified but most justly.)

“When all means fail to prevent a tyrant from his lust for enslaving others by force, it becomes righteous to unsheath the Sword and fight for self preservation.”

—Guru Gobind Singh.

Before Guru Nanak Dev set on wide tours of various countries to show to the people the correct way of life, he fully analysed the causes of distress in them. The Guru found that the people were leading a life of servitude in utter ignorance of their human values. The prevailing religious practices had made them only dogmatic, rigid, superstitious, self-alienated and power seekers. They indulged in corrupt practices of every imaginable kind to feather their own nests and to acquire power. There was exploitation of man by man in all walks of life, more particularly in the name of religion. While a few persons lived in vulgar indulgence and ostentation, the people in general had the harrowing experiences of poverty and social inequalities of all kinds. The rulers were drunk with power and believed that the God had entrusted the earth into their keeping people they had no strength in them to break the shackles of their slavery—they depended on extraneous sources to gain strength just like the drowning man catches at the straw—they were thus superstitious and ritual ridden. They had lost all confidence in themselves and were **leading a life of servitude and dependency**. The sense of loneliness in them haunted them and they again and again looked to their protectors, who in **actual fact** exploited them, for strength and mater-



ial needs. For leading a life of independence it is necessary to have self reliance and self confidence. The weak people had no self in them and thus could not stand on their legs, as freedom was considered to be full of hazards and uncertainties. Freedom was therefore difficult, whereas slavery was easy. The political freedom and the material plenty is not the whole of freedom. Freedom actually lies in the Spirit within the Self and not in the outside objective world. The people therefore unconsciously found satisfaction in their sufferings and the slavery. It is inborn tendency in human beings to find the short cuts for the achievement of their objects though this may be short-lived. People generally are easily hypnotised and swayed away from their righteous path by the glamour of the material objects which ultimately enslave them. Those who wielded power also depended on the enslaved people. All were living on the evil servile dependence on each other, and for acquisition of the material needs committed all kind of sins.

Man creates society and then becomes its slave and lives in a social hypnosis. In this slave society all sorts of idols are created viz family, caste, clan, group, nation, race, state etc., which exercise their influence and prevent human beings to think freely. Man has basic needs for food and other necessities of life and for their possession he establishes his domination over the sources of their supply and also over men to serve him. The will to power is born, which is the source of egotism. The domineering persons enforce their will on others and are violent. The weak persons inflict injuries on themselves and seek sympathy and pity from others and feel satisfaction in attracting the mass of people around themselves to exercise power over them. Others flatter those in power and find their approval. In this hero worship the powerful ones are imitated and their magical powers are incorporated in themselves. The natural outcome



is replacement of the ideal ones by the self as and when one feels secure and powerful. In this idol worship, the adored object is incorporated within the self and the self is totally obliterated. The idol worshipper then feels that he has same qualities as the adored object, who is replaced by the self by intrigues. The perpetual strife for power is the result of this malady. The religion is worst affected in this respect. People identify with the supernatural powers and try to incorporate them within self to experience their magical effects such as in Sufism, Vedantism, Yogic exercises, worship of totem animals and the eating of sacrificial meat.

The man who has lost his real self within him is self alienated. He is hypnotised by the glamour of the material world, as he forms his estimate of people not by their known values but by what they possess. Material wealth is considered everything, it holds sway over human life, leads to formation of groups and parties, governments are set up and are over-thrown, wars are unleashed, people are enslaved and rendered destitutes, makes the powerful ones more cruel and fantastic. Persons in self love are egocentric, hypersensitive to criticism, maladjusted and paranoics (vengeful). They like those who are similar to themselves and flatter them. Other persons are treated as heathens and not worthy of consideration. The relationship with others is determined by inheritance, family tradition, blood ties, clan and caste affiliations and ideological basis. Groups are formed and all people of the out group, who differ in any way, are considered as enemies. Casteism is the greatest slavish mentality, as it is only exaltation of the self and those who are like the self. It is the denial of the human dignity in other people of other classes. The self alienated man cannot think freely and dispassionately as he is dependent on others. He has mortgaged his conscience to those on whom he is dependent. He has the pre-suppositions, pre-dispositions pre-understand.

ings, pre-conceptions, instinctive beliefs and postulates and sees things through coloured glasses. He is a slave of slogans and others' thinking. He is denigrated by slogan mongering power seekers, who talk with sweet poison in their tongues. The group conflicts appear to be the essential part of the contemporary life. In the prevailing climate of cynicism and prejudices, little things provoke the persons leading to conflagrations, clashes and blows unabashedly in highest of the institutions.

Guru Nanak laid the foundation of a new society. People were taught to inculcate in themselves the sense of self reliance and self confidence and to lead a life of love, freedom and equality. The basic principles were : —

(1) Life of Independence free from any attachment. Man in adult life behaves only like a child as he is a slave of his instinctual desires and greatly dependent on others. He worships many idols as the mother substitutes. The Guru preached that every man should work and earn for his livelihood. He should have self reliance, should stand on his own feet and not swayed by others. This principle is described as "kirat karo" work for your livelihood, "vicharo" discrimination between good and evil, "ishnan" purity of thought and actions, also independent thinking.

(2) Objective living as against egoism or Iness. Adjustment with the authority of Father God leading to social adjustment by adopting the Giving Principle. Emotional Reason is evolved in man. This is described as "Vand chakko" share your labour and earnings with others, "santokh" contentment, "Dan" charity.

(3) The Reality Principle or the Love of life (God). God is the only source of Life and the self is strengthened by union with God. Love of Death or the Power of Material things destroys the life. This is described as "Nam Japo" Objective Love of God, "Satt" God is the only lasting

## Reality.

All the three above mentioned components are essential for leading a truly divine life. Elimination of any one of these three principles would make the man a power seeker. The Guru emphasised that the society must not be on the pattern of the *cosmos, hierarchism, domination and determinism*. There should be supremacy of the Spirit and the society should be of free men who have kindliness of heart, spirit of justice and truthfulness. The source of human freedom is in the Spirit and is not in the society or the wordly power.

This programme of real freedom appeared difficult both to the rulers and the ruled, as both were dependent on each other and totally lacked self confidence. This programme was opposed vigorously, especially by those who wielded power in religious, social and political spheres. Guru Nanak and the successor Gurus had to encounter severe opposition from those in authority and also from the ritual ridden, dogmatic and superstitious people, who were tied to the tradition. The opposition was more severe during the ministry of the Fifth Guru Arjun Dev, who was executed with extreme tortures by the orders of emperor Jehangir on a false pretext as a result of the intrigues by the ruling clique and the priestly class on 31st May 1606. The Guru was given the unusual offer to accept Islam, or to pay tributes, failing which to meet death by tortures. The Gurus and the Sikhs who had engaged themselves in the creative work and service of the people; received admiration from certain quarters. This however kindled the jealousy in those who wielded authority, as they became apprehensive of losing their hegemony over the people. The people were being made aware of the human values and were being taught to develop self confidence in themselves. Some time before Guru Arjun was executed, the government

officials Birbal and Sulhi Khan marched towards Amritsar with a sizeable force to do away with Guru Arjun and Sikhism. The schemes did not materialise as each time there was a mishap on the way in which the invaders themselves were killed. Guru Arjun was succeeded by his eleven year old son Guru Hargobind in 1606 A.D. Guru Hargobind took stock of the situation and realised that the passive sufferings endured by the earlier Gurus and the Sikhs as a result of unwarranted wanton aggression of the rulers had not melted the hearts of the tyrants and that there was no change in their attitude. In 1609 Guru Hargobind laid the foundation of Akal Takhat (The Throne of the Eternal) opposite the Golden Temple in Amritsar and encouraged the Sikhs to bear arms and to take part in manly sports. He thus organised the Sikh militia for the self preservation of Sikhs and Sikhism, as the things could not be left to the mercy of the bigoted and the tyrant rulers. As the time passed Jehangir fully understood the noble intentions of the Guru, who had no political aims. The emperor therefore remained friendly to the Guru till his death in 1627 A. D. and there was no occasion for the Sikh soldiery to be put into action. In 1620 A. D. however, Guru Hargobind was incarcerated in Gwalior Fort for a brief period by Jehangir who felt greatly jealous of the growing popularity of the Guru. The Guru himself courted arrest but offered no armed resistance for his personal safety, as the Sikh people as a whole were not threatened. It will be worthy of note that the harmony in relations with those in power was established by the Guru not by sloganeering, agitations, retaliatory measures or by submission and flattery—the relationship was on the basis of equality, freedom and love. On the death of Jehangir, the king makers were again active and the new emperor Shah Jehan had to bow to their wishes. Soon after ascension of Shah Jehan to throne, the bigoted rulers made an armed attack on Amritsar against Guru Har-

gobind. The Guru had to fight four battles with the Moghal rulers, who wanted to destroy Sikhism root and branch. The Sikhs fought for their self preservation and repulsed all the attacks but the idea of possession of land to establish the State of their own never visited their mind. After Guru Har-gobind the period of about 30 years passed peacefully and the Sikh militia was disbanded.

Aurangzeb, the youngest son of emperor Shah Jehan raised the rebellion, killed his elder brothers, incarcerated his father Shah Jehan and took possession of the throne of Delhi. To neutralise the guilt feelings for the injustice done by him, Aurangzeb turned out to be most religious fanatic. He began to enforce all types of oppressive measures against the Non-Muslims and started a vigorous campaign of converting them to Muslims. Guru Tegh Bahadur, the IX Guru championed the cause of the Hindus against their conversion to Islam by force and laid down his life in 1675 A. D. He was succeeded by his nine years old son Gobind Rai. The conditions then prevailing were more difficult than those prevailing after the martyrdom of Guru Arjun Dev in 1606 A.D. Aurangzeb was more bigoted and cruel than Jehangir. *The Hindu petty rulers and the inheritory priestly class the Brahmans had become extremely restive and were more against Sikhism than against the Muslim rule.* The Gurus had waged a war against the class society, inequalities in men and slavery. These human values were being propagated by love and persuasion, by personal example and self sacrifice. People were gravitated towards the Gurus and became the changed men, who would cause fear to none nor would accept awe from any quarter. The despotic rulers and the priests saw that their hegemony being demolished. They became nervous and hysteric and pledged themselves to exterminate Sikhism root and branch. Guru Gobind Singh in his tender age took stock of the situation then prevailing and

decided to shoulder full responsibility to steer clear the boat of righteousness through this turmoil. He re-introduced the training in the use of arms of all types among Sikhs to enable them to defend themselves for their self preservation. The measure adopted by the Guru was not as a result of revenge against any one or for acquisition of power.

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## CHAPTER I

### BIRTH

WHEN GURU TEG BAHADUR, at the end of 1665, undertook a wide tour of eastern India, members of his family also accompanied him. On reaching Patna, the Guru allowed them to stay at this place and he himself, with a few Sikhs, proceeded further towards Bengal and Assam.

Guru Gobind Singh was born at Patna. The impending birth of a child was the cause of Guru Teg Bahadur's leaving the family at Patna. The child's first name was Gobind Rai and he was renamed 'Gobind Singh' when he created the Order of Khalsa in 1699 A.D. and himself received baptism of the Khalsa Order.

Where Guru Gobind Singh was born, there stands now a magnificent Gurdwara which is called Shri Harmandir Sahib. There are four seats of Supreme religious Sikh authorities in Sikhism which are called 'Thrones'. These are Shri Akal Takhat at Amritsar opposite the Golden Temple ; Takhat Harmandir Sahib, Patna, the birth place of Guru Gobind Singh ; Takhat Shri Kesh Garh Sahib at Anandpur ; and Takhat Sachkand Shri Hazur Sahib at Nanded in Deccan. All the three latter 'Thrones' derive their sanctity from Guru Gobind Singh.

Guru Gobind Singh, whose wonderous deeds in life are presently to be related, was born on 22nd December, 1666. At that time, his father, Guru Teg Bahadur, had reached the province of Bengal. He was informed of the birth of the son when he reached the city of Dacca in East Bengal.

### FIRST MEETING

Guru Teg Bahadur spent three to four years in Bengal and Assam. The Guru caused rapprochement between King Chakardhwaj of 'Auhm' tribe in Northern Assam and Raja



Ram Singh who was sent with an expeditionary force by Emperor Aurangzeb to subdue the King. The Guru returned to Patna in 1670 A.D. The Emperor's tyrannical attitude towards his Hindu subjects had greatly increased and as such the Guru felt it necessary to return to his Headquarters in the Punjab to be of some service to the people in resisting the onslaughts of the Emperor. On his arrival at Patna from Assam in 1670, Guru Teg Bahadur saw his son, Guru Gobind Singh, for the first time. (Guru) Gobind Singh was at that time  $3\frac{1}{2}$  years old.

### SACRIFICE

One can easily understand the emotional state of a father who had met his only son for the first time after lapse of  $3\frac{1}{2}$  years. Guru Tegh Bahadur was then 49 years of age. At this advanced age, the Guru had the only child in the family. The Guru as a good father and a husband had compassion, love and welfare of his son and his wife in his mind. If the Guru wanted, he could have stayed at Patna for couple of months.

Although there was no compulsion for the Guru to depart immediately from Patna, yet he could not stand the agony of the Hindu people whose places of worship were desecrated and demolished under the Imperial Orders. The people were greatly panic-stricken. The Guru, who treated all people alike as sons and daughters of One God, undertook this long tour immediately on his ascendancy to the Throne of Guruship to give courage to the people to face the adversity boldly. The Guru, thus, without any further loss of time, left Patna for the Punjab. The Guru had given his message of fearlessness and courage to the fear-stricken people of Bengal and Assam by visiting numerous towns and villages for 3 to 4 years. It was through the relentless efforts of the Guru that peace in Northern Assam was maintained. He averted the conflict between Raja Ram Singh and King Chakardhawaj of Assam. He thus saved people from scourage



of war and prevented unnecessary bloodshed. Perhaps the Guru would have stayed in this part of the country for a longer period had he not heard of enforcement of the oppressive measures on the people of the Punjab by Emperor Aurangzeb. It was for this reason that the Guru had to leave for the Punjab immediately. The Guru stayed at Patna enroute only for a short while, where he met his son (Guru) Gobind Singh for the first time who was then  $3\frac{1}{2}$  years old. Hardly there would be any father who would not love to stay with his only son and fondle him ? Child's behaviour is so attractive and moving that one compulsorily is driven to him even though he may be another man's child. (Guru) Gobind Singh had learnt the spoken language of Bihar from his playmates and the women folk of Patna, and in the natural course learnt Punjabi from his mother and grandmother. The child who at this tender age was speaking two different languages attracted the people all the more.

We should have a heart of a father to feel the emotional state of Guru Tegh Bahadur. Imagine how much pleasure does a father experience when his  $3\frac{1}{2}$  years old only son makes a loving gesture towards him ! (Guru) Gobind Singh was the only child of his parents, had a loving and beautiful complexion, his talks were sweet and fascinating and his ability was extraordinary. Although Guru Tegh Bahadur was greatly attracted towards his son, yet this did not deter him from his duty towards the people. The Guru thus was hurriedly moving towards the Punjab. He did not take his family along with him as this would have delayed his arrival in the Punjab. Indeed this was the practical way of preaching the gospel of "The Creator's existence in His Creation" !

#### ADMIRERS OF THE CHILD IN PATNA

Everyone knows that love begets love. Everyone in Patna knew that Guru Tegh Bahadur had the supreme feeling of all eviating the pain of the suffering humanity in his mind and

that the attachment to his family did not stand in his way. It was, therefore, natural that the people should revere the Guru and his family. (Guru) Gobind Singh, thus, became the favourite of the people of Patna. The child's own charming personality and astute ability made an added effect on the people. It is said that childhood shows the manhood. When (Guru) Gobind Singh was only four years of age and used to play with his mates, he was always chosen leader of the party. The child leader made his playmates play the games of military pattern like archery, drill and other manly sports. This was a unique phenomenon for a child to perform such wonderful acts, and the people were greatly impressed and attracted towards him. People were simply fascinated to see the child.

According to the Sikh chronicles the name of following renowned persons have become known to us :—

**Pandit Shiv Dutt.** Patna is situated on the banks of river Ganga. This city has only one main bazar which runs for miles along the river. In this way, the river is easily approachable to all the inhabitants of the city. The water of the river is considered to be sacred for the Hindus. Practically all the people of this city go to the river for a bath, and thereafter they perform their religious rituals at the river itself. The children of all ages also go to the river side for playing.

Pandit Shiv Dutt used to go to the river every morning for a bath and worship thereafter, (Guru) Gobind Singh, with his playmates, also began to go to the riverside. Pandit Shiv Dutt had great regard for Guru Tegh Bahadur for his spirit of sacrifice and the love for the people. The child's own personality and charming features had an added effect in the mind of Shiv Dutt, who was much attracted towards him. Shiv Dutt used to meditate in the name of Lord Rama while sitting on the banks of the river Ganga. He was so much attracted towards (Guru) Gobind Singh that he forgot to remember any-

one else. (Guru) Gobind Singh became his Shri "Ram Chander" and thus he became a great devotee and an admirer of (Guru) Gobind Singh.

**Raja Fateh Chand and his Queen.** Raja Fateh Chand was a Kashtrya of 'Maini' caste and had a big estate. He had no child. (Guru) Gobind Singh and his playmates many a time used to pass from the house belonging to the Raja. Who could remain but admiring this unique child? The queen was much attracted towards the child. God had not blessed her to fondle with a baby in her lap. She developed extreme love for (Guru) Gobind Singh. She wanted the child to come to her and to sit in her lap so that she could embrace him and love him. True love induces the recipient to respond likewise.

One day (Guru) Gobind Singh while playing with other children, went into the house of the Queen and sat in her lap. Only those mothers can realise the emotions of the queen who have actually experienced a union with their sons after a very long separation. The Queen then began to make preparations to serve her newly-got son and his playmates with something to eat. (Guru) Gobind Singh bade her not to take the trouble but to give them the roasted grams and the bread which she had presently prepared. Love is fostered mutually, and the Queen got the opportunity to receive and give love unbounded ever then.

The Sikh chronicles mention that a maid-servant of the Queen did one day beseech the child that the Queen be blessed with a son. The maid servant did not know that the child and the Queen had true love for each other. The child spontaneously told the maid-servant that the Queen should consider him as her actual son.

#### DEPARTURE FOR THE PUNJAB

After his arrival at Anandpur (near the township of Nangal in the Punjab), Guru Tegh Bahadur arranged for calling his family from Patna. When the messenger reached

Patna, the news of leaving of Patna for good by (Guru) Gobind Singh and other members of the family spread throughout the city. For the true lovers, this separation was not an ordinary event.

Three to four millennia earlier, Lord Krishna left Gokul for good. At that time the old milkmaids could not bear the pangs of his separation and were seen bewailing, "O, my dear son, do not leave us."

The same scene was enacted once again when everyone in Patna irrespective of the age and social status was seen weeping bitterly at the separation of (Guru) Gobind Singh. The condition of the "Queen-mother" was beyond description. She had many fainting fits and could not reconcile to the situation. At last she had some consolation when she received certain articles of daily use of the child, which she would behold as the child personified. She got all the clothes and the pair of shoes the child was wearing. She had left all hope of meeting the child thereafter, as it was not possible to go and come back from a place hundreds of miles away.

The Queen used to prepare roasted grams and bread for (Guru) Gobind Singh and his playmates. Stricken with acute pangs of separation and love, she continued to prepare the grams and bread even after the child had left the place and at the appointed hour she would innocently wait for the advent of the child.

Raja Fateh Chand raised a Gurdwara at the place where the child used to come and sit in his house. The Raja placed the articles of the Guru in this shrine. As the Raja was "Maini" by caste, the Gurdwara got the name "Maini Sangat". In Bihar people use the word "Sangat" for "Gurdwara".

The people of Patna have preserved the cradle wherein the child used to lay and was brought up. The people of Patna had to content themselves in beholding the articles used by the child.

The whole family of the Guru left Patna in March 1671 and reached Danapur, a place 14 miles from Patna. An old lady of Danapur served the whole contingent with rice and pulse cooked in a pot. For keeping afresh the pleasant memory of the advent of (Guru) Gobind Singh to her place, she preserved the cooking pot. The Sikhs raised a Gurdwara at this place, which is known as "Handi Di Sangat". (A Sanyasi named Bhagwan Gir of 'Bodh Raya' had become a Sikh during Guru Har Rai's time. Bhagwan Gir was later called Bhagat Bhagwan and had worked as a preacher of Sikhism in that part of the country. The followers of Bhagat Bhagwan are found in Danapur, who are mainly Udasi Sikhs).

#### THROUGH UTTAR PRADESH

After leaving Danapur, the party passed through Ara, Dumraon, Baksar, and many other villages and reached Chota Mirzapur. All these places are situated on the southern side of river Ganga and are on the main rail road between Benaras and Patna. Chota Mirzapur is situated four miles south of Benaras. After staying some time at Chota Mirzapur, the party proceeded towards Benaras where lived many Sikhs. Guru Nanak had stayed at Benaras for many days and this place was also later visited by Guru Tegh Bahadur.

On the Northwest of Benaras is situated Jaunpur, where Bhai Gurdas Bhalla had also preached the gospel of Sikhism and had established a 'Sangat' there. At the time Guru Gobind Singh visited Benaras, Bhai Gurbux Masand was the incharge of the missionary work at Jaunpur. Bhai Gurbux, along with 'Sikh Sangat', came to Benaras and made their obeisance to (Guru) Gobind Singh. (Guru Tegh Bahadur also visited Jaunpur and the Gurdwara there is called "Sangat Mardang Wali." The Guru had stayed with Bhai Gurbux Masand, and gave him a musical instrument called "Mardang" for singing Divine songs. The "Mardang" is preserved in the shrine and is greatly revered).



### PRAYAG RAJ (ALLAHABAD)

Guru Gobind Singh and other family members stayed at Benaras for about ten days. They again took to the road running along the southern side of river Ganga. The party came at 'Bara Mirzapur' situated on the rail road between Mughal Sarai and Allahabad. Guru Tegh Bahadur also visited Mirzapur. A Gurdwara has been constructed in memory of the Guru there near 'Ghau Ghat'. The Gurdwara is managed by Nirmala Sikhs.

From Mirzapur the party reached Allahabad (Prayag Raj). Prayag Raj is a famous Hindu sacred place, where there is a confluence of rivers Ganga Jamuna and the mythical Saraswati and the place is called "Tribani." Hindus consider it an extremely sacred act to take bath at "Tribani."

### AJUDHYA, MATHURA, NANAKMATTI AND HARDWAR

Uttar Pradesh is the home of ancient Hindu culture, where there are many sacred places in commemoration of the memory of gods and goddesses and other great men. Eighty miles on the northern side of Allahabad and on the banks of river 'Sarjoo' is situated the famous city of Ajudhya, the birth place of Lord Rama. The party left Allahabad and reached Ajudhya and from there it passed through Lucknow, Kanpur, Brahmavarat, Bathoor, Agra and reached Mathura. Gokul, Mathura and Bindraban are sacred as Lord Krishna lived at these places. After visiting these places, the party proceeded towards North-east and passed through Bareilly, Pilibhit and reached Nanakmatta. Guru Nanak had visited this place during his first missionary tour when the place was called 'Gorakhmatta' and was the stronghold of the yogis.

### LAKHNAUR

From Nanakmatta the party came to the place known as 'Lakhnaur' in district Ambala via Hardwar and Saharanpur. This was the end of year 1671 A.D. It was at this time Emperor Aurangzeb had proclaimed that Hindus holding certain

posts such as Head Clerks, Cashiers etc. should be dismissed. Hindus were also not to be entrusted with work of collection of revenue. As Muslims in adequate number were not available to work as Revenue Accountants (Patwaris), the Imperial Orders had to be later modified. As these assignments were mostly held by the Hindus only, the change brought about adversely affected them and many were rendered jobless. It was therefore natural that they were perturbed.

The visit of (Guru) Gobind Singh, his maternal uncle, Kirpal Chand, and other members of the family at various Hindu sacred places and their stay for many days at each place gave the Hindu people the much-needed courage and fortitude to face the calamity. This was the only reason why the party visited the various Hindu sacred places. According to the Sikh chronicles, the party stayed at Lakhnaur for about two months.

#### SAYAD BHIKH SHAH

With the help of Pathan and Mughal Kings, the Muslim divines had established missionary centres for Islam in many cities like Srinagar, Lahore, Pakpattan, Sarhand, Ajmer, Patna etc. There was, however, difference in the approaches of the Kings and the religious heads. The Muslim Kings were generally bigoted and often as a matter of political expediency, exercised oppressive means over their non-Muslim subjects while the Pirs and the Fakirs were opposed to such means as the religion could only be propagated through love and sympathetic attitude.

There used to live a Muslim divine named Sayad Bhikh Shah at 'Ghulam' in district Ambala. He came to pay homage to (Guru) Gobind Singh. According to the Sikh chronicles, the Sayad tried to know the aptitude and the learning of (Guru) Gobind Singh. This is the essential quality of a world teacher which needs be examined. Sayad Bhikh Shah called for two cups containing sweets and placed them before (Guru)

Gobind Singh. The Sayad in his mind had ascribed a particular cup for Hindus and the other one for Muslims. (Guru) Gobind Singh placed his both the hands on both the cups, which meant that he loved both the communities alike. The child then called for another cup and placed it between the other two. This meant that he believed in the unity of mankind. However, the child's belief was different from the prevalent beliefs of the Hindus and the Muslims who were only self-centred. The Sayad, who had the following of hundreds of thousand people, was convinced of the spiritual height of the child and made respectful obeisance to him.

#### KIRATPUR ANANDPUR

The party then left Lakhnaur and after halting at Ranomajra, Kalor, Ropar enroute reached Kiratpur, where Baba Sooraj Mal, the second son of Guru Hargobind, used to live. Baba Sooraj Mal was an uncle to (Guru) Gobind Singh. He and his family members were much pleased to receive the child and the party.

Anandpur, the abode of Guru Tegh Bahadur, was now only five miles away from Kiratpur. After staying a couple of days at Kiratpur; (Guru) Gobind Singh, with his mother, grandmother, maternal uncle and other members of the party left for Anandpur. Advent of the party was not an ordinary occasion for the people of Anandpur. The people were anxious to behold for the first time the only son of their most revered Lord Guru Tegh Bahadur. The people exhibited their extreme sense of love for the child in the form of great festivity in the town. The people gave a tumultuous welcome to the child by continuously raising exultant cries. The party reached Anandpur in February 1672 and by that time the child had attained the age of six years.

#### EDUCATION

It is essential for a Sikh that he should rise early in the morning and after attending to the needs of the body, he



should participate in the holy assemblage to sing and hear eulogies of God. The Guru, who preached his gospel among the people, also practised this way of life. By that time several copies of Guru Granth Sahib had been made out. Munshi Sahib Chand was appointed the head priest. As the number of Sikhs increased and Sikhism spread in other provinces, Gurdwaras were raised for them in large number. The 'Masands', priests and the preachers used to educate the children and acquaint them with 'Gurmukhi' script. Munshi Sahib Chand was a zealous teacher and was doing his job well. Guru Gobind Singh had by then attained the age when he should have started learning. Generally children of five years are admitted in schools.

On his arrival at Anandpur, (Guru) Gobind Singh was admitted in the school, where Munshi Sahib Chand was his first teacher.

Anandpur was founded by Guru Tegh Bahadur. Just as Guru Ram Dass, on founding the city of Amritsar, had invited people of all walks of life irrespective of their caste and creed to settle there, Guru Tegh Bahadur similarly welcomed all types of people at Anandpur. Both Hindus and Muslims came to settle there. During the Muslim rule, Persian was the state language and, as such, all had to learn this language. In big towns and cities schools were opened for teaching Persian. These schools were financed by the people themselves. At Anandpur, Munshi Pir Mohamad Kazi used to teach Persian and he was also deputed to teach (Guru) Gobind Singh. Kazi Pir Mohamad belonged to Noorpur in District Hoshiarpur.

No religious function in Hindus can be performed without an intermediary who is a Brahman, as he has invariably to chant the vedic texts for quite a long time on each occasion whether it be the occasion of marriage of someone or death of anyone. It was, therefore, necessary that Brahmans should

have some knowledge of Sanskrit. All Brahmans could not afford to go to Benaras for learning Sanskrit. To overcome this difficulty a sort of convents were opened close to the temples in towns and cities where Sanskrit used to be taught. The Hindu traders used to keep their accounts in an improvised Hindi (Takray or Landai). Arrangements were also made in the towns and cities for teaching of the improvised Hindi. Hindi was also necessarily taught at these schools. Such arrangements existed in Anandpur (In the Muslim dominated village of Talwandi, arrangements did exist for teaching of 'Takraky' and Hindi, where Guru Nanak was sent for learning).

Otherwise also the knowledge of Sanskrit and Hindi is very helpful in the understanding of Guru's own compositions. Arrangements were therefore made for imparting knowledge of Sanskrit and Hindi to (Guru) Gobind Singh. The child, thus, was afforded opportunity to learn several languages necessary for him and to acquire some collateral knowledge that was pertinent for the office he was to hold in the future.

Guru Tegh Bahadur observed that the child had aptitude for many sports also. Experts were engaged for training the child in swordsmanship, riding and hunting. Anandpur is quite near to river Sutlej. The people inhabiting towns near rivers get trained in swimming. (Guru) Gobind Singh also learnt swimming thoroughly.

## CHAPTER II

### NEW ASSIGNMENTS

GURU GOBIND SINGH did not enjoy the pleasure of paternal love, protection and care for a long time. Emperor Aurangzeb's oppressive policies towards Hindus compelled Guru Tegh Bahadur to champion the cause of the fear-stricken people and to hearten them that everything possible would be done for their safety. The Guru had to forsake his personal comforts. He knew it well that his sympathies for the helpless people were at the cost of his own life. When the Kashmiri Pundits poured out their hearts narrating their woeful stories to Guru Tegh Bahadur, then it became evident that the Guru would lay down his life in the service of the people so that the fear-stricken Hindu people would also emulate the Guru's example and live fearlessly. It was then year of 1674 A.D. and (Guru) Gobind Singh was eight and a half years old. At this tender age the child gave proof of his extreme spiritual sublimity by according his approval to the path of self-sacrifice chosen by Guru Tegh Bahadur to provide succour to the suffering humanity. It is an admitted fact that the greatness of a man becomes apparent during his early stages of development. Guru Nanak at the age of five or six years had greatly impressed his teacher in Talwandi. Guru Amar Dass had observed the greatness in Guru Ram Dass when the latter was only seven years of age. Guru Har Rai exhibited his extreme sense of compassion in very early age. Guru Harkishan proved himself equal to the exalted office of Guruship when he was only five years of age. Guru Tegh Bahadur became convinced that (Guru) Gobind Singh would prove himself equal to the difficult situation. Guru Tegh Bahadur after

having consoled members of his family and having entrusted the people to the leadership of Guru Gobind Singh, left Anandpur for good in 1674 A.D. The Guru was beheaded at Chandni Chowk in Delhi on 11th November 1675 under the Imperial Orders. Guru Gobind Singh thus ascended the 'Throne of Guruship' and took complete command of leading the people. At that time Guru Gobind Singh was barely nine years of age.

### CONSEQUENCES OF SERVICE OF THE DOWNTRODDEN PEOPLE

It should be borne in mind that the aim of Guru Nanak's preachings was the unity of mankind. The Brahmans who were proud of their high caste, had trampled under their heels the millions of low caste people in the name of religion. Besides, the support the Brahmans received from the Khashtrya officials, they also received help from the foreign Pathan and Moghul Emperors in maintaining their hegemony over the people. This was the reason that the Brahmans, were exempted from the levy of tax for visiting Hindu Sacred places (Jazia). In this way by collusion of Brahmans, Khashtrya officials and Muslim rulers, the Hindu people were greatly oppressed, more especially the untouchable ones. Guru Nanak had undertaken to raise the morale and social status of these downtrodden people. The successor Gurus equally laid stress on this problem during their life times. It was these three types of people in authority (Brahmans, Khashtrya Kings and Muslim rulers) who did not see the Gurus eye to eye for their sympathetic attitude towards the helpless low caste people. It is clearly evident from the pages of history that it was these three types of people in authority who manoeuvred against all the ten Gurus and caused untold sufferings. It is a very old technique to misguide the ignorant people and cause obsession in their minds by letting loose imaginary tales against those very persons who are their real well-wishers. Complaints

that Guru Tegh Bahadur had kept robbers in his sanctuary at Anandpur were manipulated and despatched to Emperor Aurangzeb who was at that time at Hassenabdal, by his ministers. The Emperor was the leader of the group of those, who were prejudiced against the emasculated people. The emperor knew it well that the complaints had no basis and were only a pretext to do away with the Guru, who bore no enmity against anyone. The Emperor had incarcerated his father and slain his brothers to capture the throne. It was natural that whenever a feeling that injustice had been done by him visited his mind he should neutralise these guilt feelings by seeing "bad" in others who should be condemned and made to suffer. The extreme hatred developed in his mind gave rise to the fear complex that the others might not avenge the wrongs done to them. So it was safer to be more hateful against those who were his adversaries. The Emperor was caught in extreme egocentricity and experienced as real only that which existed within himself and the reality outside had no meaning for him. It will not be an exaggeration to say that the Emperor was engrossed in a psychosis and that the only reality for him was his internal fears and desires. It was therefore obvious that the Emperor should have issued orders for execution of the Guru.

#### RETURN OF AURANGZEB FROM HASSENABDAL

The Emperor left Delhi on 26th June, 1674 to subdue the "Khatak" tribe in the North-west Frontier and returned to the Capital after lapse of one year and nine months on 27th March, 1676, although the remaining Pathan tribes had not been conquered. The Emperor sent his elder son Mohazam with an expeditionary force to Afghanistan on 15th October, 1676. Amir Khan, the ruler of Afghanistan caused differences among the various Pathan Tribes ; the tribes being thus dis-united gave some relief to the Moghal Government at Delhi and the Prince thus returned to Delhi on 20th January, 1673.

But the Pathans were not so easily to be yielded and started trouble again. The Emperor this time sent Maharaja Jaswant Singh of Jodhpur to subdue the Pathans. Jaswant Singh lost his only son, Jagat Singh there due to unsuitable climatic conditions and later himself was killed in action on 10th December, 1673.

#### AURANGZEB'S DESIRE TO ANNEX MARWAR

Although the Marwar tract is a sandy desert yet it has its importance as the country beyond this tract is very fertile. Ahmedabad is the central and the capital town of this fertile land and the nearest and the easiest way to reach there is to pass through Jodhpur district in Marwar tract. When Aurangzeb learnt about the death of Maharaja Jaswant Singh and his son Jagat Singh, he decided to annex Marwar and despatched Muslim military and police officers to Jodhpur. In order to put added pressure on Marwar, the Emperor himself moved towards Ajmer on 9th January, 1679. If we move towards west from Agra, we first reach Bharatpur and then Jaipur. Ajmer is situated South-west of Jaipur and further west of Ajmer is situated Jodhpur. The Imperial Army captured Jodhpur on 7th February, 1679 and demolished all places of Hindu worship there. The Emperor returned to Delhi on 2nd April, 1679 and immediately on his arrival issued an edict re-imposing the levy of pilgrimage tax (Jazia) on Hindus.

#### A PROLONGED CONFLICT

The dispute over Mewar tract is a long story and is briefly given. A widowed queen of Maharaja Jaswant Singh gave birth to a posthumous son, who was named Ajit Singh. Aurangzeb wanted to keep the child with him and to convert him to Islam, but the son of the minister to Maharaja Jaswant Singh determined to rescue his late Chieftain's heir. He displayed a rare combination of dash and valour and very cleverly managed to remove both the widowed queens of the Maharaja with the child from Delhi and sent them to Mar-

war in July 1679. The Emperor's designs towards Marwar were thus greatly foiled.

Aurangzeb departed for Ajmer from Delhi for the second time in September 1679. Prince Akbar, the youngest son of Aurangzeb brought fire and sword in Marwar and committed untold excesses on Hindus. By October of the same year the Moghal supremacy was established in whole of Marwar. Even then Aurangzeb did not feel at ease. Prince Ajit Singh's mother belonged to a notable family of Marwar. Mewar is situated in the South of Ajmer and its capital was Udaipur. The celebrated fort of Chataur is situated in this tract. The widowed queen of Maharaja Jaswant Singh prayed to Maharana Raj Singh of Udaipur (Mewar) to afford his protection to the child Prince Ajit Singh. There was a great threat to the sovereignty of Mewar on the fall of Marwar. Demolition of Hindu places of worship and oppression of Hindus by the Emperor was considered to be the common calamity over Marwar and Mewar. Maharana Raj Singh therefore gave his consent to protect the rights of Prince Ajit Singh.

#### CALAMITY OVER MEWAR

In November 1679, Aurangzeb himself led the invasion of Mewar, Rajputs could not face the onslaughts of the Moghals in plains and retreated towards hills in the North. Udaipur, Chataur and other towns fell in the hands of Moghal forces. Here also the victorious Imperial Forces perpetrated the same tyrinnical acts. Anarchy and slaughter was let loose upon the doomed state. The towns were pillaged and temples thrown down. Aurangzeb kept Prince Akbar with a strong army at Mewar and himself returned to Ajmer in March 1680. No sooner did Aurangzeb leave Mewar, the Rajputs came down from the hills in the North and engaged the invading Moghal forces in fierce battles. The Moghals suffered heavily. The situation became unfavourable for the Moghals. Rajputs cut off Moghal supplies and stragglers and rendered the out-posts



extremely unsafe. The food supplies became extinct and arrangements had to be made for bringing the supplies from Ajmer. Prince Akbar was greatly perturbed whilst in Mewar. He was defeated with severe losses. Aurangzeb scolded and scoffed at the Prince on his failures and sent him to Marwar and gave the Chataur command to Prince Azam. The Emperor sent Prince Azam to Mewar in place of Prince Akbar in June 1680.

### PRINCE AKBAR TURNED REBELLIOUS

Prince Akbar on his arrival in Marwar carried out the Imperial Orders very cautiously but later on 1st January, 1681 he joined hands with the Rajputs and raised a revolt against his father Emperor Aurangzeb. It is said that one can show of his strength if his base is strong. Being tired of the narrow minded and oppressive policy of Aurangzeb the chief Rathor Rajputs of Marwar approached Prince Akbar and told him that his father was bent upon liquidating his ancestral Moghal Empire. The Prince was already peeved at the behaviour of his father as he was smarting under his repeated censures for failure in war and was waiting for an opportunity to wreck vengeance. The Prince also saw no means of defeating the Rajputs and lent ear to the tempting invitation of the Rajputs to seize the Delhi throne with their help. Rajputs were thus successful in wearing away the Prince from his father and thus caused rift in Moghal ranks. The Prince made certain secret political agreements with the Rajputs. The Rathor Rajputs were confident that Akbar, when made Emperor would stop all types of oppressive means against Hindus on their recommendations. The Rathors also thought that in this way they would be recognised as heroes and saviours of Hinduism.

### SCHEMES PROVE UNFAVOURABLE

Aurangzeb had only a small force at Ajmer and was slenderly protected when Prince Akbar raised a revolt against him with the help of Rajputs. It is believed that if Prince had imm-



mediately made an assault on Ajmer he would have been successful. But the revolutionary forces waited for a fortnight. Aurangzeb, quick to the sense of danger got himself fully prepared to meet the challenge of the revolutionary forces. Although desertion of the Prince caused panic and confusion in the Imperial camp yet Aurangzeb proved equal to the occasion and had recourse to duplicity and deceit to retrieve the situation. Aurangzeb wrote a false letter to Akbar, praising him for having so successfully carried out the Emperor's strategem of burning all the Rajput fighters within his reach. The Emperor now instructed to place these Rajputs in his van in next morning's battle so that these could be easily crushed by Imperial Forces and Akbar's own forces. Emperor caused this letter to fall in the hands of Rajputs. The Emperor was successful in creating a wedge between the Prince and the Rajputs. What to say of becoming a king, the Prince could not even find shelter to save his life in Marwar. After some time, when the Rajputs understood the designs of Aurangzeb, they only did this much for the Prince that they helped him to cross river Nabada and allowed him to reach Raipur by passing through Khandesh tract. Shambhaji, son of Shivaji, at that time was the ruler of Raipur.

#### RELIEF TO THE PEOPLE OF MEWAR

As a result of the above revolt the Moghals could not be thrown out of Mewar but people got some relief. Aurangzeb felt alarmed of the danger of collusion of Prince Akbar with Marhattas and at once made peace with Maharana Jai Singh of Mewar on 14th June, 1681. Maharana Jai Singh was the son of Maharana Raj Singh who died on 20th October 1680.

There was also lessening in the hostile attitude of Aurangzeb against Marwar, as he was very much concerned about the gravity of the situation created by Prince Akbar. Aurangzeb thus decided to proceed to Southern India to tide over

the situation. He left Ajmer for Deccan on 8th September, 1681 and reached Burhanpur on 13th November, 1681. Burhanpur is situated in the North-eastern side of Maharashtra State.

### MARHATTAS

The Western Coast of Indian Peninsula has its own peculiarities. On the Western side are the ranges of mountains which appear as if a wall has been built on the coast. It is therefore that Western Coast is called "Western Ghats."

There is a heavy rainfall on the narrow land between the sea and the mountaineous ranges. This is a beautiful landscape which produces in abundance rice and trees of mangoes, coconut and banana. The Northern part of this land is called 'Konkan' and the Southern part is called 'Kanara' and consists of the districts of Thana, Colaba and Ratnagiri. Mahrathi is the spoken language of this area.

On the other side of the mountaneous ranges, the Northern part is called 'Maval' and the Southern part 'Malad'. The land is about twenty miles in width along the mountaneous ranges. This is a sub-mountaneous land surrounded by high mountains. This is the native place of Marhatta and the origin of the great Marhatta Empire. These lands include the districts of Nasik, Poona, Satara and some parts of districts of Ahmednagar, Sholapur and Aurangabad.

As the Muslim rulers moved down towards Southern India, the Marhatta freedom became jeopardised. Some Marhatta Chiefs moved towards Western Ghats. The Muslim rulers of Ahmednagar and Bijapur did not care to pursue the Marhatta Chiefs there. These mountaneous tracts preserved the Marhatta freedom. But there the Marhattas could not find sufficient food to live on. The Marhattas were forced to get employment in the Armed Forces of the neighbouring Muslim Kingdoms where they were awarded big estates as well. Shahji Bhosla who belonged to a village near the fort of Daulatabad had a very big estate. (Daulatabad is situated

on the rail road between Manmad and Nanded).

## SHIVAJI

There were two big Muslim Kingdoms in the South-Nizam Shahi and Adal Shahi. The capital of Nizam Shahi was Ahmednagar and of Adal Shahi Bijapur. The Mughal Empire had its frontiers upto river Tapti on the Northern side of these Kingdoms. Shahji Bhosla became politically powerful by adoption of ever changing political moves. At the end as a consequence of conflict with the 'Moguls', his political power was considerably reduced. He had then to seek employment in Bijapur. Later, the State conferred on him big estate as a reward for his services. Shahji begot a son at his native place near Daulatabad in April 1627 ; the child was named Shivaji. In 1636 Shahji had to go to Tungabhadra and towards Mysore on official tour. Before leaving for the tour Shahji sent his wife and his son to Poona. The tract on the Western side of Poona was inhabited by an adventurous tribe 'Mavlay'. By the association of Shivaji with Mavlayese he began to cherish freedom in his heart and got aversion for living under the surveillance of any foreign power. Shivaji thus began to dream of establishing his own kingdom. In 1646 A.D. when he was nineteen years of age, he started the work in this direction. The prevailing circumstances greatly helped him. King of Bijapur fell seriously ill and the situation was fully exploited by Shivaji. Within three years he became sufficiently powerful. After a period of latency of six years he again started to increase his strength from 1655 A.D. onwards.

## MARHATTA ORGANISATION

Shivaji experienced many ups and downs in his life. He was, however, able to establish a powerful Kingdom from Dnarmpur in the North to district Kanara in the South. Towards the East his kingdom extended upto Buglana and Kolhapur. Shivaji died on 5th April, 1680. After his death there

was much bloodshed among his sons for procurement of the throne and at the end his son Shambhuji emerged successful.

### AURANGZEB IN DECCAN

Prince Akbar had joined hands with Shambhuji in June 1681. During the reigns of Shahjahan, Aurangzeb had been appointed Viceroy in the South. During his Viceroyalty he had to fight off and on with Marhattas and Kings of Ahmednagar and Bijapur. Aurangzeb was fearful that Prince Akbar might form axis with the Southern States and that the combined forces of the Marhattas and the kingdoms of Ahmednagar and Bijapur would thus endanger the Moghal empire. The Emperor thus made peace with the Rajputs and made his way towards the South and reached Burhanpur on 22nd March, 1681. Numerous battles were fought by Aurangzeb in the South which hardly need to be mentioned here. Suffice it to say that by 1689 A.D. Aurangzeb conquered the whole of South India. But the eight years of wars shattered economy of the country completely. Many people died of sickness. The Imperial Forces committed excesses over Hindu population. In the circumstances it was a natural thing that the Muslim rulers turned inimical towards Hindus and became corrupt.

### NO DANGER FROM SIKHS

A short account of Aurangzeb's relation with the Rajputs, Marhattas and other Southern States has been given above with a view to clearly appreciating the unconcerned attitude of the Emperor towards the Sikhs. A true appreciation of the history is not merely a narration of the results of the wars and battles fought during a particular period. It is necessary to give the basic cause of these conflicts. The conflicts arise only when a person or group of persons become over greedy and try to encroach upon the possessions of the other persons or group of persons. It is the well known fact that man loves his own self, foremost. His desires and wishes to fulfil his various requirements become a part of himself. In

order to fulfil his desires he sacrifices the lives of his own kith and kins. For attainment of the Mughal throne Aurangzeb had slaughtered his brothers and had put his father in Jail for eight long years. Now the Emperor had come to South to do away with his youngest and most beloved son Prince Akbar for the safety of his empire. The man's perversion can be given briefly as under. Society has to domesticate the man to refine his behaviour and check his basic impulses. In consequence of this suppression of natural impulses by society something miraculous happens. The suppressed drives turns into strivings that are culturally valuable and thus become human bases for culture. These suppressed impulses are transformed into civilized behaviour by sublimation. If the amount of suppression is greater than the capacity of sublimation, individuals become neurotic (Abnormal behaviour). Human needs are not in fact the cause for formation of human history. The restlessness of man in history shows that men are not satisfied by the satisfaction of their desires but are the helpless tools for the fulfilment of their unconscious suppressed real desires. The most basic and dramatic phases of man's development are concentrated in his early life. Proper treatment, guidance and training of the children are the factors for the future behaviour of persons. The whole history of mankind is therefore an account of the circumstances under which men were born, brought up and their capacity to adjust themselves.

Aurangzeb knew it very well that right from Guru Nanak down to his nine successors none had ever desired to establish a state of his own. The Guru's followers (Sikhs) had also not revolted against the established political authority and they too did not cherish any desire to form a state of their own. But the Sikhs considered it to be their religious faith to love and serve their fellow beings and also to make especially the downtrodden people aware of their human

rights as enjoined by their new faith. The natural outcome of this programme was that the tyrant rulers and others who had formed their own hegemonies to come into conflict with the Gurus and the Sikhs. The Brahmans, the Khashatrya officials and Muslim rulers considered the programme of Sikhism as a challenge to their authority. It was for this reason Jahangir got Guru Arjun executed by inflicting severe tortures. The greatest sin of the Guru in their opinion was that he had been working for the uplift of helpless people. It was due to similar reasons Guru Tegh Bahadur was also done to death by Aurangzeb's orders. After the martyrdom of Guru Arjun, his successor Guru Hargobind was only eleven years old. Jahangir considered that the child Guru was harmless. Similarly when Guru Tegh Bahadur was martyred Guru Gobind Singh, who was only nine years of age, was considered harmless by Aurangzeb. Moreover at that time the Emperor was fully occupied with Rajputs, Marhattas and other states in the South.

It is a well known fact that howsoever a powerful ruler may be, he drives his strength from the men who are counted among the people in his State. If any popular man is required to be strictly dealt with by the State, it becomes necessary to indict such a person with false charges so that he may become unpopular among his people. A State has all the resources necessary to propagate false charges against such a person. It is for this reason that the common people become misguided and fail to discriminate between right and wrong.

**EVER INCREASING HARDSHIPS OF HINDUS**

Aurangzeb put on the garb of religious piety to wash his sins of the slaughter of his brothers and incarceration of his father. He gradually enforced oppressive measures against the Hindus. In this way he at the first instance largely proved successful in his aims. The Muslim Divines and the Kazis forgot all about his criminal acts and began to praise him for

his religious fervour. Aurangzeb continued to maintain his stern attitude towards Hindus even after the sacrifice of Guru Tegh Bahadur. The whole responsibility of uplift of the fallen and emasculated people now had fallen on the tender shoulders of Guru Gobind Singh, who was barely nine years of age.

Levy of pilgrimage tax on Hindus (Jazia) was re-enforced on 12th April, 1679. The Hindus gathered in large number of the spacious ground between Jama Masjid and Red Fort in Delhi on one Friday to meet the Emperor after he had offered prayers in the mosque to pray to him for the redress of their grievances. Elephants were let loose and the people were mercilessly trampled under their feet. In 1688 holding of all Hindu religious festivals was banned. Petty shopkeepers used to earn their livelihood by selling their goods on the fairs and this had an adverse effect on their economy. With a view to further humiliating the Hindu People, a Royal proclamation was issued in 1695 that no Hindu except the Rajputs could ride a horse or an elephant or could be carried in a palanquin. The Hindus also could not bear arms and exception in this respect was also given to the Rajputs. The earlier Muslim kings had exempted Brahmans from the levy of the pilgrimage tax (Jazia) in order to divide various sections of Hindus from each other. Similarly, Aurangzeb gave partial treatment to Rajputs to alienate them from the rest of the Hindus, thus to weaken the latter.



## CHAPTER III

### SERVICE OF THE PEOPLE

SIKHISM WAS founded on the principle that it was the supreme duty of a man to serve the people, especially the needy ones. Guru Gobind Singh started the same programme which his predecessors had adopted. The prevailing situation demanded the necessity for inculcation of the martial spirit. In this respect, the Guru adopted the same measures as were adopted by his grandfather, Guru Hargobind, the Sixth Guru. He encouraged the Sikhs to bear arms and to take part in manly sports *viz* practice of use of arms of all types, riding, swimming, wrestling etc.

Many youths began to gather at Anandpur. The custom of setting apart of one-tenth of one's income for charitable purposes (tithes) was in vogue from the times of Guru Arjun. It was by these means Guru Arjun saved the people of Majha tract and Lahore from starvation as a result of famine from 1594-1599 A.D.

### PRESENTATION OF HORSES

Aurangzeb had sent Raja Ram Singh, son of Mirza Raja Jai Singh, to subdue Raja Chakardhawaj of Assam. Guru Teg Bahadur was in Assam in those days. The Guru caused rapprochement between the two Rajas and, thus, saved the people from unnecessary bloodshed. Guru Tegh Bahadur returned to the Punjab immediately thereafter. The peace in Assam, however, did not last long and there was outbreak of violence from both sides. Aurangzeb called back Raja Ram Singh to Delhi from Assam in 1676 A.D. Guru Teg Bahadur by that time had been martyred. Raja Ram Singh was under obligation of the Guru for the message of peace given by him in

Assam. On his return, Raja Ram Singh sent five valuable horses to Guru Gobind Singh as an offering.

#### OFFER OF AN ELEPHANT

During his tour of Eastern India Guru Tegh Bahadur visited Goripur, a town in East Bengal, situated in the North of Dacca. Raja Ram Rai, who owned a big estate in Goripur, was converted to Sikhism by Guru Teg Bahadur. In the set-up when the country was ruled by despotic kings, big estates were awarded to chosen men. Each chief was given an estate comprising hundreds of villages. The chiefs were vested with authority to administer the area and were required to pay ransom to the Paramount Power. The people of such estates used to call their chiefs as Rajas. Ram Rai was the owner of an estate and was called Raja.

On the demise of Raja Ram Rai, his son, Rattan Rai, succeeded him. He came to Anandpur along with his mother to pay homage to Guru Gobind Singh. He offered arms of various types and horses to the Guru. The Raja also brought with him a well-trained white elephant named 'Parsadi' and offered it to the Guru. As imparting of military training to the Sikh youths became a regular feature at Anandpur, the devotees also continued to send or bring with them the arms and horses from countries far and wide for making offerings to the Guru.

#### THE BIG DRUM—RANJIT NAGARA

Drum is beaten in Gurdwaras both in the morning and evening everyday. This is a signal for the Sikhs to rise and offer prayers in the morning. In the evening, it gives an invitation to the people to set apart some time from their busy life for the prayers. This universe is a battlefield where every human being has to fight against his own instinctive impulses and has to attain emotional maturity. The beat of the drum makes one active and in a state of preparedness for the fight. Sikhism prescribes that the mind should be trained

and shaped in accordance with the ideal by continued practices of devotion and service in a spirit of love. The habit, thus, formed annihilates the aggressive instinctive impulses and brings about internal harmony. The beat of the drum gives incentive for participation in such a programme. The military commanders of yore used to make assaults on their enemies with the beat of the drum.

Guru Gobind Singh got a big drum prepared in 1682 A.D. It was called 'Ranjit Nagara'. At that time, the Guru was only sixteen years old. The beat of the drum also attracted the Sikhs to take part in the military exercises arranged by the Guru. Drum was also used to be beaten whenever the Guru and the Sikhs proceeded towards jungle for a game.

#### SOME BECOME NERVOUS

In accordance with the needs of the times, the Aryans on their arrival in India divided the society into four classes. Brahmans were devoted to learning and teaching of the scriptures. The Kshatriyas were to bear arms and were to defend the community against external aggressions. Vaishyas were to do farming and trading ; while Sudras were made to do menial work. In those early days, writing material was not available. The Brahmans used to memorise the scriptures and work as priests to conduct worship of gods. The Brahmanic profession, therefore, began to be considered the noblest of all. None was allowed to change his hereditary profession. On account of this centuries-old custom, Hindus formed an idea that religious devotion and use of arms could not go side by side in one person. Religion began to be confined to the use of rosary and worship of gods only, while use of arms was considered to be something quite different from religion and inferior to it.

The famous Indian historian, Jaddo Nath Sarkar, swayed by the Hindu conception of life, has betrayed a dismal account of his understanding of Sikhism in its true perspe-

ctive. He writes, "Nanak had merely aimed at spiritual liberation by means of humility, prayer, self-restraint, searching of the heart and fixed gaze on the one God.....At last an irreconcilable breach took place between the Sikhs and Islam. Gobind Singh, the Tenth and last of the Gurus, was not a man to leave his father's death unavenged. He organised the sect into the most dangerous and implacable enemy of the Moghul Empire and of the Muslim faith. All his thoughts were directed to turning the Sikhs into soldiers, *to the exclusion of every other aim*. He constantly drilled his followers, gave them a distinctive dress and a new oath of baptism, and began a course of open hostility to Islam."

Poor Jaddo Nath Sarkar ! He embarked on giving an account of the people about whom he made no objective study. Can anyone say in what way the Guru avenged the death of his father ? Had ever the Guru launched an attack on anyone ? Though the Guru was victorious in most of the battles and repulsed the attack of the invaders, did he ever chase them and had ever tried to occupy an inch of their territory ? Then what were the causes of making repeated armed attacks by the Hindus Hill Rajas and the Moghal rulers on the Guru ?

In the pages to follow we will make clear to the readers the lofty character of the Guru and his Sikhs who sacrificed their all for the uplift and liberation of the oppressed humanity, which was bleeding under the iron heels of the imperialists. The Guru and the Sikhs had to fight in self-defence only and had to resist the onslaughts of the dark forces of ignorance and obscurantism. Should the Guru have allowed himself and the Sikhs being extirpated by the unprovoked attacks of the unscrupulous bigoted rulers ? Is it virtuous to expose oneself to the bites of venomous animals ? Did the learned writer (Jaddo Nath Sarkar) not understand that 'to do injustice is as disgraceful as to suffer it'. A truly religious

man cannot be indifferent to the larger social problems. Asceticism is not a true religious approach which fosters divorce between ethics and politics. It is encouraging that many present thinkers in recent years deplored such an attitude of life. Such a religious approach can never satisfy men of action. There is now increasing realisation that the religious emotions must be canalised along active and social lines, if they are to serve humanity. The religion of humanity is surely the only true religion.

The easy going 'Masands' who used to collect the offerings from the Sikhs for the Guru and had gone corrupt, and some timid-hearted Sikhs became nervous at the warlike activities of the Guru. They approached the Guru's mother and Grandmother to intercede on their behalf and to persuade the Guru to put a stop to such activities lest the rulers should be enraged. They were of the view that the Guru should lead a life of seclusion and meditation undisturbed by the wrath of the rulers. According to the Sikh chroniclers, the Guru explained to his mother and the Sikhs the implications of working for the liberation and uplift of the oppressed lowly people. This programme was bound to antagonise the imperialists like the Brahmans, Khashtya officials and Moghul rulers who were to maintain their hegemony.

The preceeding Gurus had persued this programme of uplift of the enslaved people started by Guru Nanak. Guru Arjun and Guru Tegh Bahadur had no armies with them, yet they were executed by the bigoted rulers. As the rulers were intolerant to the Sikh way of life, the Guru had to prepare himself for self-defence. The Guru could ill-afford to abandon his ideal. The preparation made by the Guru were the need of the times. The religious intolerance of Brahmans, Rajas and Aurangzeb was an open secret to all.

#### LITERARY PERSUITS

When (Guru) Gobind Singh arrived at Anandpur from

Patna, he was six years of age. Guru Tegh Bahadur made adequate arrangements for the education of his son by engaging tutors who taught him Punjabi, Hindi and Persian languages. Hardly two years thereafter, Guru Tegh Bahadur left Anandpur in 1674 A.D. for good and was martyred in November 1675 at Chandni Chowk in Delhi. Guru Gobind Singh then succeeded his father at the age of nine years.

The young Guru felt dire necessity of imparting military training to the Sikhs. The Guru, therefore, induced the Sikhs to practise the art of archery, fighting battles, use of arms of all types, swimming and wrestling. At the same time, the Guru did not ignore imparting literary knowledge to the Sikhs. The Guru himself was widely read as he continued to apply himself to self-education after he became the Guru. The Guru wrote prolifically in Sanskrit, Persian, Hindi, Oadhi, Brij Bhasha and Punjabi. By reading his compositions, one hears the quaint music reminding the torrential flow of the hill streams, of the roar of the sounding cataracts, of peals of thunder, of the blare of trumpets and the galloping sweep of cavalry on the march. His writings inspired even the weakest to dare and die for the righteous cause.

The Guru was not only a great scholar but was also a great admirer of the literary men. The Sikh chronicles mention that the Guru kept 52 poets of Great repute, who were provided with all facilities of life by the Guru. The poets were of different castes and creeds including Muslims. Apart from this, a good number of scholars in Sanskrit had also taken their abode, in Anandpur after leaving their native places due to the oppressive policies of Aurangzeb. They also got provisions for their sustenance from the Guru.

The writer of 'Mahan Kosh' has given the following names of the 52 poets :—

1. Udai Rai 2. Ani Rai 3. Amrit Rai 4. Aloo 5. Asa Singh
6. Alam 7. Ishar Dass 8. Sukhdev 9. Sukha Singh 10. Sukhia

11. Sudhama 12. Sainapati 13. Shyam 14. Hir 15. Hussain Ali  
 16. Hans Raj 17. Kaloo 18. Kavlesh 19. Khan Chand 20.  
 Gunia 21. Gurdas 22. Gopal 23. Chandan 24. Chanda 25.  
 Jamal 26. Tehkan 27. Dharam Singh 28. Dhanna Singh 29.  
 Dhian Singh 30. Nanoo 31. Nischal Dass 32. Nihal Chand 33.  
 Nand Singh 34. Nand Lal 35. Pindi Dass 36. Balabh 37. Baloo  
 38. Bidhi Chand 39. Buland 40. Brikh 41. Brij Lal 42. Mathura  
 43. Madan Singh 44. Madan Gir 45. Maloo 46. Man Dass 47.  
 Mala Singh 48. Mangal 49. Ram 50. Raval 51. Roshan Singh  
 52. Lakha.

### HOLY ASSOCIATION

The basic creed of Sikhism, as laid down by Guru Nanak, was that a Sikh was to take refuge in holy association where God's eulogies were talked about or sung and his main support should be the sacred word of the Guru (Gurbani—Guru's compositions). Joining the holy assemblage early in the morning was considered to be obligatory on all Sikhs. This practice was equally stressed by all the Gurus. Whenever there were sufficient Sikhs in a locality, they organised a 'Sangat' there. Guru Gobind Singh regularly organised the 'Dewans' every evening and morning inspite of his other pressing engagements. The Guru not only attained highest proficiency in the use of arms and military skill, but also excelled in other spheres of life. He was very fond of music and attained mastery in playing at "Taoos". As he himself had deeper knowledge of music, the 'Rababis' (minstrels) and other musicians used to sing the Divine songs with keen interest and skill.

### COMMUNITY KITCHEN

The caste distinction was deep rooted in Brahmans. Although the Muslim rulers had inflicted grievous injuries on Hinduism and its culture, yet the Brahmans did not modify their imperialist attitude of subjugating the poor Hindu people by rigidly enforcing the caste restrictions. Guru Nanak



preached equality of mankind and at the same time took practical steps for fostering brotherly feeling among the Sikhs. He introduced the system of community kitchen "langar" and distribution of pudding in the holy assemblage (Sacramental Food). The imperialists (Brahmans, Kshatrya officials and Muslim rulers) tried their level best to put an end to these institutions and the freedom movement conducted by the Gurus, but ever remained unsuccessful. Guru Gobind Singh kept current these two institutions of 'Langar' and distribution of 'Prasad' in Gurdwaras at all costs for which he had to pay heavy price.

## CHAPTER IV

### RAJA BHIM CHAND AND HIS PRIEST

GURU TEGH BAHADUR purchased the land of 'Makhowal' village from the Raja of Kehlur, a hill state in Shiwalik Hills, where he laid the foundation of the city of Anandpur (City of Bliss) in 1665 A. D. At the end of the same year, the Guru set out on the tour of Eastern India. The Guru had hardly stayed at Anandpur for two or three years on return from the tour, when he was called upon to give his sacrifice for the sake of the Hindus.

After the demise of his father, Guru Gobind Singh continued to maintain the Sikh tradition of holding religious gatherings, recitation of Divine songs, religious discourses and community kitchen (langar). By this time, many Brahmans had also settled in Anandpur. They were leading life with full freedom and had no fear of the Muslim rulers. It, however, hurt them to see that the people of all castes and climes partook of the food from the community kitchen of the Guru by sitting together.

Anandpur was situated in a Hindu hill state, where Brahmanic creed was in vogue. By and by the complaints of the Brahmans against the Guru began to reach Bilaspur, the capital of Kehlur State. (Bilaspur is about 25 miles from Anandpur). The Sikh chronicles mention that the ruler of Kehlur State, Raja Bhim Chand had a Brahman priest named 'Pama'. His actual name was Parmanand. As this Brahman had begun a course of open hostility to Sikhism, the Sikhs began to call him 'Pama'. He took strong objection to the attitude of the Guru of equality of all men and began to poison the ears of the Raja.

It was through Guru Hargobind's persuasion that Emperor Jahangir released 52 Rajas held in captivity at Gwalior Fort. Among those 52 Rajas was Raja Tara Chand of Kehlur who was grandfather of Raja Bhim Chand. In prosperity few people maintain their balance of mind. The Raja came completely under the influence of his priest, Pama, and forgot the fact that Guru Hargobind had saved the life of his grandfather. Had Raja Tara Chand's estate not been restored to him, Bhim Chand never would have been a Raja.

Bhim Chand began to note with concern the Guru's campaign of equality of mankind as he was afraid that the low caste people might treat him as their equal. He also took objection to the use of the drum 'Ranjit Nagara' by the Guru. On hearing that the Guru possessed the trained white elephant, a tent (shamiana) of great value and other valuable presents, animosity and rancour kindled in his heart against the Guru.

It was in those days that the question of engagement of Raja Bhim Chand's son with the daughter of Raja Fateh Shah of Garhwal State cropped up. (Garhwal State was formerly called Srinagar State and is situated across river Ganga). On the advice of Pama, Raja Bhim Chand tried to rob the Guru of the white elephant and the tent (shamiana) on the pretext of demanding these on loan in connection with the matrimonial ceremony of his son. The Raja could not succeed in his designs. Being thus humiliated, Raja Bhim Chand began to show open hostility towards the Guru and started threatening the Guru with an armed invasion by the combined forces of all the Hill Rajas. The Minister, Parmanand, advised the Raja that he should not mar the occasion of festivity of the marriage of his son by waging war against the Guru and if at all the Raja must fight the war, he should do so after the marriage was over. The feeling of enmity and hatred created in the mind of Raja Bhim Chand did not cul-

minate into an armed aggression by the Raja for the time being on the advice of his Minister. It was then 1684 A. D. and Guru Gobind Singh was eighteen years of age.

### RELIGIOUS AWAKENING

Guru Nanak and the successor Gurus according to a well-planned scheme, made a particular tract of land a centre of their missionary activities. Guru Gobind Singh laid greater emphasis on preaching of Sikhism in the States of the Shiwalik Hills. Guru Har Rai, the seventh Guru, had made this part of the country as the centre of his activities. The reign of Guru Har Krishan, the eighth Guru was a short duration as the Guru expired after a couple of years of his ascending to the gaddi. Guru Tegh Bahadur, on assumption of leadership of the community, spent most of the time on tour of Eastern India necessitated by political conditions in the country.

Guru Gobind Singh acted in the footsteps of the earlier Gurus and conveyed the message of Sikhism to the people of hill states extending upto river Jamuna. Arrangements were made by the Guru for the spread of Guru's Holy Word and organisation of community kitchens. The Brahmans, like Pama of hill tracts, were increasingly becoming nervous at the Guru's programme of equality of mankind as they were afraid that the people would no longer remain captives in their traps.

There were many small Hindu hill states in this hilly range. The hill chieftains were always fighting among themselves. Whereas Guru Gobind Singh gave the message of true religion and spirit of freedom to the people of the hill states, he also advised the Rajas to resolve their differences and not to become victims of greed to annex other's territories and thereby cause bloodshed and suffering to the people.

In district Mandi of present Punjab there is a town called Ravalsar. There is a tank situated ten miles west of this

place which is considered sacred by the Hindus. On the occasion of Baisakhi fair, Guru Gobind Singh went to Ravalsar to give a message of peace to the Hill Rajas. There is a raised place on the banks of this tank which commemorates the memory of Guru's visit to this place.

## IN SARMOOR STATE

Sarmoor State is situated at the eastern end of Shiwalik Hill states and river Jamuna marks its eastern boundaries. Nahan, the capital of this state, is at a distance of 100 miles to the south-east of Anandpur and about 50 miles north-east of Ambala. There was a perpetual conflict between Raja Medni Parkash, the ruler of Sarmoor State, and Raja Fateh Shah of Garhwal State across river Jamuna. Fateh Shah had annexed some territory of Sarmoor State. Since Fateh Shah had strengthened his position by having betrothed his daughter to Ajmer Chand, son of Raja Bhim Chand of Kehlur, this further increased their intransigent attitude. Raja Medni Parkash sent an invitation to Guru Gobind Singh to mediate between him and Raja Fateh Shah.

In October 1684 Guru Gobind Singh left Anandpur for Nahan. We have already mentioned that there were many scholars and poets on the court of Guru Gobind Singh, who had settled themselves at Anandpur. The Guru permitted these scholars and poets to accompany him. The Guru also had with him about 500 strong Sikh soldiers fully armed. It was a dire necessity for the Sikhs to arm themselves as the Sikh pilgrims coming to Anandpur to see the Guru were frequently intercepted by Muslim armed Gujars in the way who used to molest and rob them. The Guru passed through Kiratpur, Rupar and many other towns and entered the Sarmoor State in the beginning of 1685 A. D. The Guru stayed here for about two and a half years.

## END OF HOSTILITIES BETWEEN MEDNI PARKASH AND FATEH SHAH

On reaching Nahan, the Guru deputed his maternal uncle Kirpal Chand to mediate between Medni Parkash and Fateh Shah for establishment of peace. Fateh Shah gave back the annexed territory of Sarmoor State to Medni Parkash. Thus friendship was fostered between two belligerent hill chiefs, and both of them were deeply indebted to the Guru for this.

## MEETING WITH BABA RAM RAI : CONSIDERATION OVER ATTITUDE OF 'MASANDS'

Baba Ram Rai was the older son of Guru Har Rai. In order to maintain his influence in the court of Emperor Aurangzeb. Baba Ram Rai had intentionally made alternations in the text of Guru's compositions with a view of placating the whims of the Emperor and thus was excommunicated by the Guru. With a view to dividing the Sikhs and thus weakening them, the Emperor awarded an estate to Baba Ram Rai. The raja of Garhwal had also given five villages to the Baba. Baba Ram Rai was living in the Doon valley from the time the estate was given to him. When he heard the advent of Guru Gobind Singh at Nahan, he cherished a great desire to see the Guru. The 'Masands' who were the agents to collect the tithes from Sikhs, had become corrupt. The 'Masands' of Baba Ram Rai, however, dominated the Baba and were cause of a much trouble to him. Baba Ram Rai intended to narrate his story of ill-treatment of the 'Masands' to the Guru. Ram Rai sent a request to the Guru to meet him in midstream of river Jamuna all alone. The Sikh chronicles mention that Guru Gobind Singh met Baba Ram Rai on the waters of river Jamuna as desired by the latter. The two remained in the boat for hours together and the Guru gave patient hearing to Baba Ram Rai who talked about the old story of separation from the main stream of Sikhism and also his other problems which presently confronted him. Although Guru Gobind Singh was

younger in age to Baba Rai yet he was an uncle to the Baba in relation and was also holding the exalted office of Guruship. In every respect the Guru was venerated by the Baba. Thereafter, the Baba often used to meet the Guru. The Baba was gently troubled by his 'Masands'. The reason of his meeting the Guru all alone was that he wanted to convey to the Guru the depths to which his 'Masands' had been degraded. Later also when he used to meet the Guru, he would invariably make a mention of the 'Masands.' The 'Masands' used to collect the money from Sikhs, which was misappropriated by them. The ill begotten money had created other vices in them as well. This also necessitated for the Guru to fully examine the conduct of the 'Masands' working in his organization. It was observed that the corrupt Masands' were not working with missionary fervour. The missionary work thus appeared adversely affected.

#### MISSIONARY CENTRE AT PAONTA

Raja Medni Parkash desired that somehow the Guru should permanently settle in his state. On observing the extreme devotion of the Raja, the Guru decided to found a new missionary centre and got a Gurdwara built on the banks of river Jamuna in November 1685. The shrine was named 'Paonta Sahib' meaning a place to stay.

Religious gatherings used to be held as usual both morning and evening wherein Divine music and religious discourses were held. Poetic symposiums were also organized by the Guru wherein the scholars and poets, who accompanied the Guru to this place, took part. In this way the Guru conveyed to the local populace his message in their own language.

It may be noted that from the time of Guru Nanak, every Guru established the missionary centres according to the needs of the time. In addition to this, the Guru sent their 'Emmissaries' and 'Masands' to distant places for propagation of the



religion. Also many Udasi Sikhs rendered significant service in missionary work.

### LITERARY WORK

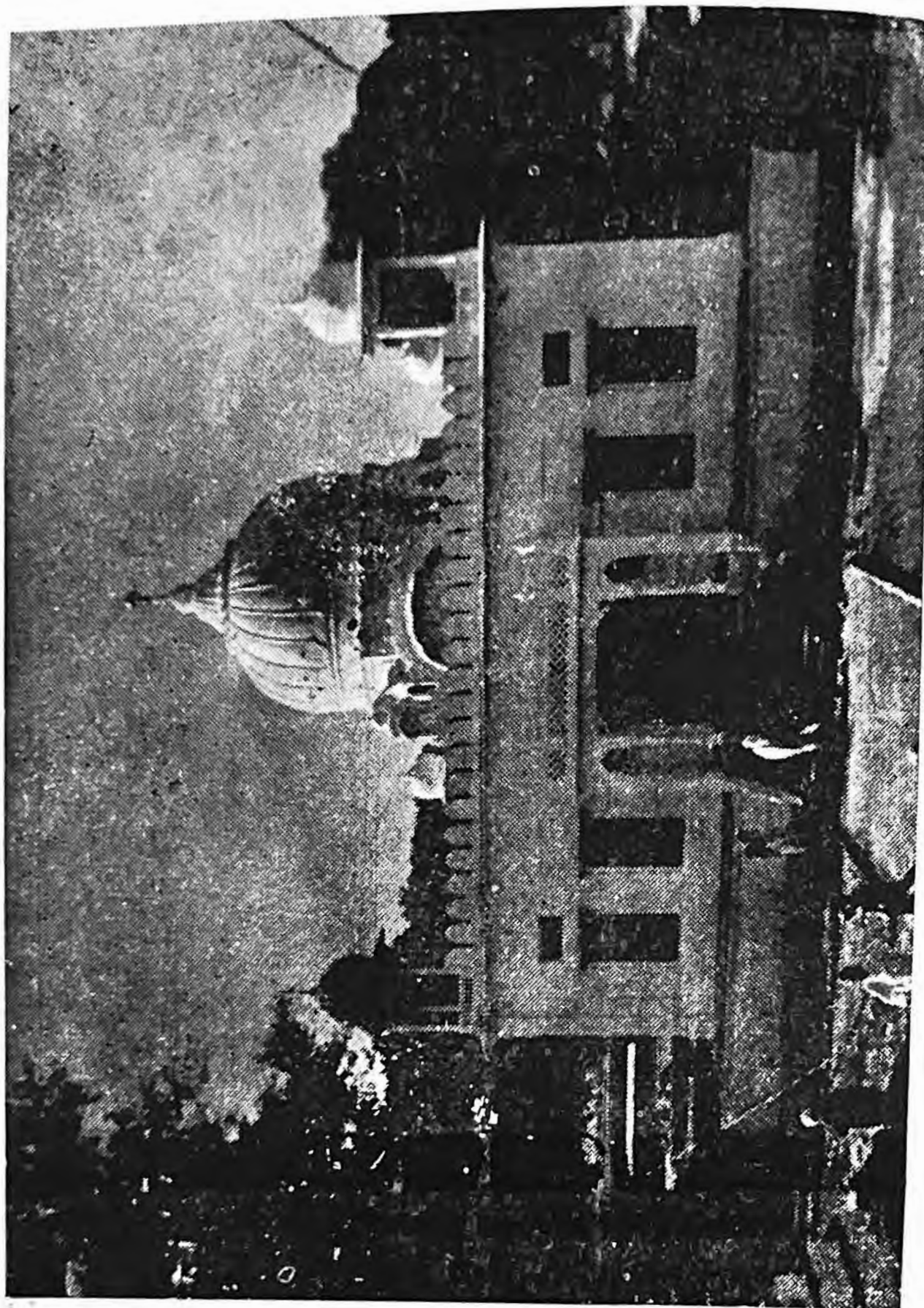
The poets in the court of the Guru used to recite their compositions. The Guru also wrote poetry prolifically. The beautiful landscape of the place and the solitude greatly aided all literary men in their pursuits. The Guru composed here his famous compositions such as 'Jap Sahib', Swayas, Akal Ustat. These compositions are mainly in Hindi Language.

### PIR BHUDU SHAH

The town of 'Sadhaura' is situated about 20 miles North-east of Ambala. A Muslim divine by the name of Pir Bhudu Shah used to live there. His real name was Sayed Shah Badaruddin. He was very popular in that part of the country and had followers numbering in thousands. When Guru Gobind Singh was residing in Sarmoor State, the Pir was on tour of the countryside and after meeting his followers from place to place came to see the Guru as well. Paonta Sahib is hardly 25 miles east of Sadhaura.

During the Muslim rule a large number of Muslim divines had come to India and settled in various cities and towns to propagate Islamic religion. These Muslim divines were generally not bigoted people. Pir Bhudu Shah was a kind-hearted Muslim divine. The fame of Guru Nank's House had spread in all parts of the country by the selfless sacrifice of Guru Tegh Bahadur, which was of singular nature as the Guru gave his life for the protection of freedom of religious beliefs other than his own. Hardly a decade had passed when this epoch-making incident took place. Pir Bhudu Shah had heard all about it and had reverence for Sikhism. He met the Guru and made obeisance to him. He also observed the partaking of food by men of all castes together in the community kitchen. The Pir became devout follower of the Guru when the latter was nineteen years of age.





Gurdwara Sri Paonta Sahib

### FIVE HUNDRED PATHANS

Pathans of village 'Damla' near Kunjpur in district Karnal were the followers of Pir Bhudu Shah. Their only profession was soldiery. Due to certain reasons, 500 Pathan soldiers were cashiered from Imperial Army. The Pathans did not know any other trade to earn their livelihood. In search of employment they approached many Rajas and Chiefs, but no one could take them on account of their fear of the Emperor. Greatly troubled by hunger, they went to their saviour, Pir Bhudu Shah, for help. The Pir whilst at Paonta had observed that Guru Gobind Singh was keeping an army. The Pir had also observed that thousands of Sikh youths were trained in the use of arms at Paonta and also the Sikhs at the same time imbibed no hatred against any creed or person. The Pir recommended employment of the 500 Pathans to the Guru in his army and gave his personal surety of the good conduct of the soldiers. The Guru enlisted the soldiers in the army. The Sikh chronicles have given the names of five leaders of the Pathan soldiers as : Kala Khan, Bhikham Khan, Nizabat Khan, Hayat Khan and Umar Khan.

(Note : Jadu Nath Sarkar, while writing that the Guru "began a course of open hostility to Islam", had intentionally overlooked the true accounts of the events such as this to malign Sikhism. Otherwise how was it possible for the Guru to remain aggressive towards the Muslim faith by enlisting Muslims in his army.

### LEARNING OF SANSKRIT

At Anandpur, apart from imparting military training to the Sikhs, the Guru had arranged for teaching of Punjabi, Hindi and Persian to them. During his stay in Sarmoor State, the Guru while taking part in hunting of wild animals like lions, paid full attention towards military training. The poets and pandits, who had taken up their residence in Anandpur, had accompanied the Guru to Sarmoor State also.



In order to give a new life to the missionary work, the Guru decided to create a separate class of people for the purpose. The Guru sent five Sikhs to Pandit Ragunath Dass for learning Sanskrit. None of them was of Brahmin caste. This created a problem for Pandit. The Pandit observed that the Guru's programme of equality in running community kitchens had already hit hard the Brahmanic creed of caste discrimination and now he saw the waning glory of their monopoly of Sanskrit education by imparting its knowledge to the Sikhs. The Pandit, therefore, refused to teach Sanskrit to Shikhs who were not Brahmins. The Guru paid no heed to the narrow-mindedness of the Pandit, but was determined to break the shackles of caste hegemony of the Brahmins. The Guru sent five Sikhs in saffron clothes to Benaras where they learnt Sanskrit for many years and began to be called 'Nirmala Sants'. Where these Sikhs learnt Sanskrit in Benaras, the place is now called "Chetan Math-Guru ki Sangat." After their initiation in the order of Khalsa by receiving baptism of the sword, these five Nirmala Sikhs were named Ram Singh, Karam Singh, Ganda Singh, Vir Singh and Sobha Singh.

### KAPAL MOCHAN

There is a story in the Mahabharata according to which there is a sacred place "Qashnas" on the banks of river Saraswati which is known as Kapal Mochan. Lord Rama struck off the head of a titan which got struck with the leg of Mohadar Rishi and became fixed with it. The Rishi went to many sacred places and took bath there but the severed head of the titan remained fixed with his leg. The head was, however, detached from the leg when the Rishi came to Kapal Mochan. This place is situated 8 miles north of Jagadhari and is quite near to Sadhaura. The Guru visited Kapal Mochan on the occasion of fair held at the place. This happened in 1685 A.D. when the Guru was living

at Paonta Sahib. A gurdwara exists at Kapal Mochan in memory of the Guru's visit.

### VISIT TO DEHRADUN

Rare are the people who are not affected by the glare of money. One becomes an easy prey to the greed when he has to make huge transactions of money. Many Masands, who were deputed to collect tithes and offerings from faithful and transmit this spiritual tributes to the central treasury, had become corrupt. The misappropriation of many had led to many other evils in the Masands who had no fear of or love for the Guru.

Although the Masands had become corrupt, yet could not defy the Guru. The 'Masands' of Baba Ram Rai had, however crossed all limits. His instructions and admonitions had no effect on them. On the other hand, they became irritated over his repeated censures. One day finding him in deep meditations, they declared him dead and burnt him alive. Punjab Kaur communicated the news of this criminal assault of the 'Masands' on her husband to Guru Gobind Singh. The Guru came to Dehra Dun to offer his condolences to the bereaved family. The Guru also met the 'Masands' and admonished them.

### MARRIAGE OF FATEH SHAH'S DAUGHTER

The Raja of Garhwal, Fateh Shah, had betrothed his daughter to Ajmer Chand, son of Raja Bhim Chand of Kehloor. As a result of rapprochement between Fateh Shah and Medni Parkash, they had become devotees of the Guru. Fateh Shah fixed the date of the marriage of his daughter and invited the Guru to grace the occasion. But Raja Bhim Chand cherished animosity towards the Guru as a result of poisoning of his ears by Pama priest. The Guru sent a message to Fateh Shah expressing his regrets to go to Garhwal as his visit might cause unpleasantness between him and Bhim Chand.

The Guru, however, sent valuable presents for the occasion through devout Sikhs like Daya Ram Prohit and Dewan Nand Chand. A few armed Sikhs were also despatched to escort the presents. All people are not alike. People like Pama Brahmins could not reconcile themselves to the equal treatment accorded by the Guru to the people of various castes and was cherishing extreme animosity against the Guru, on the other hand Brahmins like Daya Ram stood steadfastly in their devotion to the Guru. Raja Fateh Shah welcomed the Sikhs and offered a good place for their stay on the outskirts of the town.

### INSANITY OF HILL CHIEFS

Raja Bhim Chand also came to know of the presents sent by the Guru. After the marriage ceremonies were over, Bhim Chand told Fateh Shah that Guru Gobind Singh was his adversary and, as such, he did not approve of his friendship with the Guru. The presents sent by the Guru would not be taken by him in the normal manner, but would be forcibly snatched and the Sikhs would be done to death. Fateh Shah tried to bring round Bhim Chand to his point of view but in vain. Pama priest would not allow any reconciliation with the Guru. When Bhim Chand threatened to forsake the wedded daughter of Fateh Shah, he yielded and joined hands with the former. Dewan Nand Chand remained very active and came to know about the designs of the hill chiefs and foiled all the moves. On his arrival at Paonta, he posted the Guru with full details of developments that were taking place in Garhwal. He also informed the Guru that all the hill chiefs had gathered there and were preparing for an armed aggression.

### UNFAITHFULNESS OF PATHAN SOLDIERS

The Ministers of Bhim Chand and Fateh Shah threw a bait to the pathan soldiers who were enlisted in Guru's Army on the recommendations of Pir Bhudu Shah and dissuaded them from fighting on the Guru's side. These soldiers got



their accounts settled with the Guru on the pretext that they had pressing affairs at home. They deserted the Guru and instead joined the ranks of combined army of the hill chiefs. Kala Khan, however, along with his hundred companions, remained loyal to the Guru.

### FEAR TO UDASI SIKHS

The chief means upon which a man is skilled in a particular art is training. From the day of birth, through infancy, childhood and youth, all types of influences are brought to bear upon the individual's personality. The training and environments make direct influence on him. All these factors together set a standard of conduct. Those, who are not habituated to hard life and have no military training, cannot stand up to external dangers calmly.

At Paonta Sahib many had gathered to listen to the thoughts of the poets. The Sikh chronicles mention that a number of Udasi Sikhs were also at Paonta Sahib when the Guru was there. These people had no experience of the warfare. When they came to know of the impending war, they became fear-stricken and began to leave the place. Fear is a strange type of disease. The more we think of it, the more we become affected by it. The fear-stricken nervous people make others affected by it. When the less fear-stricken people saw the others having the place in panic and confusion, they also started accompanying them. All Udasi Sikhs, left Paonta Sahib during the night preceding the start of the war with hill chiefs. Mahant Kirpal Dass was the only Udasi Sikh who did not flee. He belonged to village Hehare, tehsil Jagraon in Ludhiana district.

### THE HILL RAJAS

There were several small states in the ranges of Shiwalik hills notable among them were Chamba, Suket, Mandi, Gulair, Jaswal, Kathgrah, Handoor, Bhasaur, Kutlair, Noorpur, Kishtwar, Nadaun, Kehloor, Garhwal, Dhadwal and Chandel.

The biggest of all these states was the Kehloor state. On the occasion of the marriage of the son of Raja of Kehloor, all the other Rajas had assembled in Garhwal. The Rajas nourished fear in their minds that as a result of Guru Nanak's teachings the downtrodden people were being uplifted, thus putting in jeopardy their hegemony. They were also afraid of Bhim Chand and compulsorily had to follow him.

After the wedding of his son, Bhim Chand harangued the other Rajas to rise against Guru Gobind Singh and finish him root and branch. He argued that the Guru had not got sufficient force with him at Paonta and Guru would be easily overpowered. In this way the Emperor would also be pleased with them as the Guru's teachings were equally dangerous both to the Rajas and the Emperor. In this way the combined forces of all the hill chiefs marched towards Paonta Sahib to make an armed attack on the Guru. Raj Medni Parkash did not join the invading forces. The Pathan soldiers, who deserted the Guru and joined the hill forces, gave further strength to the Rajas.

#### PREPARATION FOR WAR

Across river Jamuna, there was another hill stream. Between these two streams was located the village Bhangani, about seven miles east of Paonta Sahib. The Guru made Paonta Sahib the base for war supplies and took the strategic position nine miles forward of Paonta Sahib near Bhangani to engage the advancing forces of the hill chiefs. The unfaithful Pathan soldiers were among the invading forces. The rival forces had the first engagement on Friday, 15th April, 1687.

#### ARRIVAL OF PIR BHUDU SHAH

Sadhaura is not far from Paonta Sahib. The news of desertion of the Pathan soldiers soon reached Pir Bhudu Shah. The Pir, along with his four sons two brothers and seven hundred followers, rushed towards the battlefield of Bhangani.

Five cousin brothers of Guru Gobind Singh (sons of Bibi Veero, sister of Guru Tegh Bahadur) participated in this war. They were Sango Shah, Jit Mal, Mohri Chand, Gulab Rai and Ganga Ram. The Guru's maternal uncle, Kirpal Chand, Diwan Nand Chand, Prohit Daya Ram and numerous brave Sikhs offered their services to the Guru and fought this war. Both sides fought many fierce battles.

Mahant Kirpal Dass Udasi entered the battlefield with a big thick staff as his armour. He struck the head of unfaithful Hayat Khan, Pathan deserter, with his staff with such a force that it broke into pieces. A carpenter Sikh of Kanshi Bhai Rama brought two artillery guns to the battlefield. Their use caused havoc in the ranks of hill forces. The hill chiefs were at last defeated and took to flight.

Two cousin brothers of the Guru, Sango Shah and Jit Mal, as well as two sons and one brother of Pir Bhudu Shah attained martyrdom while fighting on the battlefield. The Guru himself also was wounded. Numerous other Sikhs were martyred.

Among the hill chiefs, the Raja of Handoor, Hari Chand, fought bravely and was killed. Despair and dejection reigned in the camp of the hill chiefs. On Hari Chand's death they had to retreat. Three hill chiefs were killed in action. Out of the four Pathan leaders, who deserted the Guru, two were killed on the battlefield. They were Nizabat Khan and Hayat Khan.

### HISTORICAL WITNESS

After the war, the Guru spent six months more at Paonta Sahib. The Guru wrote an account of this war at Paonta Sahib itself. This forms Chapter 8 of his famous composition, "Bachitar Natak." In order to keep up his connections with others hill Rajas, Raja Medni Parkash maintained his strict neutrality in this war, although his entire sympathies were on the side of the Guru.

## TWO FRIENDS

Love is experienced as a pleasure, a fuller knowledge of the beloved, yearning for identification and personality fusion. The symbolic value of the things of the beloved becomes of very high consideration. In the unconscious mind such things are personified as the beloved himself and worthy of greatest love.

The day following the end of war of Bhangani, Guru Gobind Singh was seen combing his hair when Pir Bhudu Shah came to him to beg leave to go to his home. Mahant Kirpal Dass also appeared at the same time. Guru Gobind Singh condoled the Pir the death of his brother and two sons and very much praised their acts of bravery. The Guru blessed the Pir and bestowed on him a robe of honour, a sword and an ordinance written with his own hands, bidding the Sikhs to venerate the Pir and his descendents with highest consideration. The Guru also bestowed upon the Pir half portion of his own turban. The Pir beseechingly obtained from the Guru the comb with hair interlocked in it, which the Guru had presently used. The Guru gave the remaining half of his turban to Mahant Kirpal Dass.

## EFFECT OF WAR

Bhangani is about 70 miles east of Sirhand and 125 miles north of Delhi. Sirhand was an important principality of the Punjab and Delhi was the capital city of the Mughal empire. It was not an ordinary event that the combined might of Hindu hill chiefs was defeated with common people's army, whom they had been trampling under their feet for many centuries past. This war created special interest in the ruling circles of Sirhand and Delhi. People, who had been oppressed by Brahmins for many centuries had shown their valour now. Their bravery was now a challenge to the hegemony of the Brahmins and their sympathisers—hill chiefs. Such a rise of the common folk was also an eyesore to the Mughal

Government. Aurangzeb was informed of this war in the South.

The Guru had come to Sarmoor State only for a short duration. Anandpur was only the centre of Guru's activities. Aurangzeb issued instructions to the Governor of Sirhand to keep an eye on the activities of the Guru. Government reporters were also deputed for vigilance.

### RETURN TO ANANDPUR

The Guru bade farewell to Raja Medni Parkash and departed for Anandpur along with his family and Sikhs. The party passed through Laharh Tabra, Raipur, Toda, Nada, Dhakoli, Kotla, Ghanola, Bunga and many other villages. After a short stay at Kirpat, they reached Anandpur in October 1687.

In 1628, the Governor of Lahore had despatched a strong force under the command of Makhlas Khan to subdue Guru Hargobind. A fierce battle was then fought in the outskirts of Amritsar. This was the first encounter of the Imperial force with the Sikhs who were then in small number and had very limited resources. When Guru Hargobind went to Kartarpur after giving a crushing defeat to the invading forces, Sikhs had come there to see him from far and wide and made offerings of weapons and horses to him. Guru Hargobind fought the fourth and the last battle at Kartarpur in 1638 A.D. and thereafter peaceful conditions prevailed for 53 years. The high caste Hindus, however, remained hostile to the Guru. On Guru Gobind Singh's return to Anandpur, the scene of Kartarpur was repeated. People came to behold the Guru from far and wide and presented to him weapons and horses.

### NECESSITY OF THE TIMES

Guru Nanak introduced running of the community kitchens (langar) where all low and high were treated alike, who partook of the meals together. This was an eyesore to the high caste Hindus, as they saw their hegemony in jeopardy. The low caste people who had been trampled under their feet



for centuries together, were now made aware of their human rights. Animosity of the high caste Hindus towards Sikhism increased day by day as the programme of equality of people became more effective. In the beginning the adversaries of Sikhism adopted underhand measures to oppose the new faith by either inciting, stimulating and siding with the rival claimants to the throne of Guruship or lodging complains and poisoning ears of the Mughal rulers. Now these opponents of Sikhism had come in the open and were of the belief that they would be able to stop the Guru from serving the low and the oppressed people by their prowess. The circumstances compelled the Sikhs to organise themselves into a militant organisation, strong enough to resist the assaults of those who opposed them.

Many artisans, who had settled at Anandpur opened factories for manufacture of arms. Guns, both of medium and large size, began to be manufactured at Anandpur. (Two artillery guns manufactured at Anandpur in 1688 A.D. are exhibited in the Lahore museum). But arms alone are not sufficient. Guru Hargobind had got Akal Takhat constructed opposite the Golden Temple at Amritsar where the musicians used to sing the martial music in praise of the ancient warriors in order to infuse warlike spirit into the Sikhs. Guru Gobind Singh also did likewise. The Guru had as many as 52 scholars and poets in his court. These poets composed poems of heroic deeds of the past warriors. The famous epics of Ramayana and Mahabharata were available in Sanskrit. These epics were also translated and given a new face-lift.

### HOLA

Holi is a seasonal festival of India. This festival is known by three names "Holaca", "Holaka" "Holi". Before the advent of spring season, people generally feel depressed. The spring season brings exhilaration and the life blossoms. Holi festival is the symbolic of spirit of creativeness, and elation.

It is rather a difficult thing to keep the spirit of festivity within limits. The joyous and jovial spirits of festivity turned the festival into vulgarity.

Guru Gobind Singh disengaged the Sikhs from the prevalent unrefined gaiety of the Holi festival. The Guru issued an edict that on this day special rehearsals be held for the use of arms. In order to totally wean away the Sikhs from indulging in gaieties as organised by the Hindus, the Guru especially named this festival as "Hola." On the occasion of Hola celebrations, people especially gathered at Anandpur and took part in various sports and military exercises. In this way the Sikhs developed interest in the arms and became experts in their use as a matter of course.



## CHAPTER V

### AURANGZEB IN DECCAN

IN THE preceding chapter, we have said about the flight of Aurangzeb's rebel son, Akbar, to the Maharatta King Shambhuji, son of Shivaji, with the aid of Rajputs. It became necessary for Aurangzeb to go to the South to consolidate his position and to pursue the Prince. In South, there were three big kingdoms—two belonged to Muslims of Shia community and one to Maharatta. Adal Shahi and Qutab Shahi were the Muslim Kingdoms, as these were popularly known. Skindar was the last king of Adal Shahi Kingdom and Bijapur was its capital city. The last ruler of Qutab Shahi Kingdom was Adbul Hassan and his seat of Government was Golkunda. Shambhuji, the Maharatta King ruled from Raigarh. There were frequent conflicts among these three rulers of southern states, but they used to give a united front to the Moghuls whenever the latter tried to subdue anyone of these states.

When Aurangzeb launched his offensive on the Kingdom of Shambhuji with a view to capturing the fugitive Prince Akbar, the other two aforesaid Muslim Kingdoms came to the rescue of Maharattas. In this way Aurangzeb had to fight against all the three Southern States. The Prince became disappointed as he observed that his aim of capturing the throne of Delhi could not be fulfilled through his alliance with Shambhuji. The Prince boarded a ship at Raipur in February 1687 and proceeded towards Persia. He was detained for some time by the ruler of Muskat enroute, as his ship got stuck up due to bad weather. It was with some difficulty the Prince got his release from Muskat and managed to reach Isphan, a

city in Persia, on 24th January, 1688. The Prince died there in 1704.

Although Aurangzeb had been Viceroy in the South during his father Shah Jahan's reign and had full knowledge of the country and the conditions there, yet it was not an easy task to annex the states there. Aurangzeb did his utmost to dis-unite the three states from each other—he bribed the army chiefs of the opposing forces. After protracted fighting for six years, Aurangzeb started to make some achievements. On the fall of Bijapur city, the Kingdom of Adal Shahi also collapsed on 12th September, 1686. After one year on 21st September, 1687. Golkuhda was captured in January 1689. Shambhuji was caught, and was executed on 11th March after having been subjected to great tortures.

### EFFECT OF WARS

The seven years of wars completely devastated the whole of the Southern India. The material resources of the country dwindled and brought about the economic ruin. Added to it was the drought caused by the failure of rains. There was also an outbreak of epidemic of bubonic plague in the country and the people began to die in large numbers. The army also could not remain unaffected by the pestilence—one of the Army Chiefs was turned blind. It is said about half the populace was swept away by this deadly disease.

### SCARCITY OF FOOD

Food supplies even for the army could hardly be made available. The Empror did not find resources in the South to enable him to make payments to the army. The economic ruin brought about in the South had its effects on other parts of the country as well especially on Bengal, Bihar, Uttar Pradesh and Punjab. These rich provinces were depleted of their food grains, public money and youthful recruits to provide for the Empror's needs in the South.

## CONTROL IN THE NORTH

Auranzeb, in pursuit of rebel Prince Akbar, put all his might in the South, while the Northern India, his real source of strength, fell into neglect and decay and the administration rapidly deteriorated. Aurangzeb's three sons—Shah Alam, Mohamad Azam and Kam Baksh—were also with him in the battles fought there. The Emperor also assembled his best troops and Generals for fighting the battles. The famous among the Generals were Pheroz Jang and Khan Jahan Bhadur Shah. The road from Delhi to Bijapur passed through Agra and Dholpur and thence through Malwa tract.

Most of the country from Delhi to Malwa and other adjoining States of Bharatpur and Alwar were inhabited by the virile Jats who were habitually addicted to plundering. The work of farming is a very hard job. Every Jat peasant was trained in the use of arms. When these Jats saw the passing of royal treasury and women folks carried in palanquins through their land, they began intercepting them. They built several fortresses with thick mud walls in trackless jungles as refuges for their retreat as well as for storing places for their booty.

### REVOLTS BY JATS

The Jats were greatly encouraged in their pursuits. At last the petty chief of Bharatpur State, Raja Ram, raised an open revolt against the Emperor. The Jats were so reckless that they even did not spare a foreign dignitary, Turani warrior Uighue Khan, who was on his way from Kabul to Bijapur to meet the Emperor. Uighue Khan was waylaid near Dhaulpur and was killed. The revolt by Jats was made from 1685-1688 A.D.

### TOWARDS MALWA

The revolts by Jats was a serious threat to the Moghul Empire. The Emperor was determined to secure the royal road connecting North with the South at all costs. Aurangzeb despatched a force under the command of his General,

Bhadur Shah (Khan Jahan) from South, but he proved unequal to the Jats. In 1688, when the Emperor appointed Mir Abraham of Hyderabad (Mahabat Khan) as Governor of the Punjab and sent him there, the Jats made raids along the highway and tried to rob him on the banks of river Jamuna. They carried their depredations further to Agra City itself, and looted Emperor Akbar's tomb at Sikandra. Raja Ram, chief of Jats, was shot dead on 14th July, 1688 by a Moghul soldier who fired at him by hiding himself behind a tree. Bhadur Shah owned estates in Allahabad and in Bihar. This Bhadur Shah was a military commander and was not the son of Aurangzeb who succeeded him after his death.

We have already stated the endless wars in which Aurangzeb involved himself in the South had greatly affected the economy of the provinces in the North. Bengal in those days was a very prosperous province. Shaista Khan, the Governor of the Province, used to provide the Emperor with large amounts of supplies and money.

#### ARREST OF SHAH ALAM

The two older sons of Aurangzeb, Mohizam and Azam, helped their father during the wars in the South. Bijapur fell on 11th September, 1686. In order to crush the other Shia Kingdom of Golkunda (Qutab Shahi), Aurangzeb despatched Prince Mohizam (Shah Alam) with an army. Aurangzeb himself encamped on the outskirts of Golkunda. Mohizam (Shah Alam) was a soft-hearted man and had also been the Viceroy in the South. He wished to save Abul Hassan from total destruction. He also visualised that if Golkunda fell to military action, then the entire credit would go to General Phiroz Jang and if Abul Hassan were to seek peace on his own, then the credit would go to himself (Shah Alam). Shah Alam, therefore, wanted his plans to be successful and with a view to achieving this object, the intermediaries of both the sides met each other. This plan was

kept secret by Shah Alam from General Phiroz Jang. Although the younger Prince Azam was not on this front, yet his sympathisers were there. They wanted that Shah Alam somehow should be barred from getting the throne and that Azam should succeed his father. When the sympathisers of Azam came to know of the plans of Shah Alam they divulged the secret to Aurangzeb. The Emperor, on learning these secret negotiations with the enemy, at once put Shah Alam and his entire family into prison. The property of Shah Alam was confiscated.

### THE HILL CHIEFS IN TROUBLE

The first war with Hindu Hill Rajas was fought by the Guru in Sarmoor State at a place near Bhangani on 15th April, 1687. The Rajas were routed in this war. The Guru returned to Anandpur in October 1687. Aurangzeb was constantly forcing the provinces in the North to meet the expenditure of his ventures in the South.

Aurangzeb had to appoint twelve Governors in Kashmir one after the other during his reign of 48 years. No Governor could remain in office for more than eight years with the exception of one Governor, named Ibrahim Khan, who was thrice appointed Governor there and remained in office for fourteen years.

When Aurangzeb asked for money from Ibrahim Khan, he despatched one of his deputies, Mian Khan, with an army to Jammu to collect revenue from the Hindu Hill Rajas. Mian Khan tried to collect revenue in Jammu Province from 1686-1688. Mian Khan sent his lieutenant Alaf Khan towards Kangra. On reaching Kangra he met Raja Kirpal Chand. The latter could not dare refuse payment of the revenue but advised Alaf Khan to contact Raja Bhim Chand of Kehloor State who was most resourceful amongst the Hill Rajas. If Bhim Chand paid the revenue, the other Rajas would automatically pay the amount.

The suggestion of Kirpal Chand made a good impression on Alaf Khan who proceeded towards Kehloor and halted at Nadaun enroute. Alaf Khan had to go down towards South from Nadaun in order to enter Kehloor State. He stayed at Nadaun for some time to consolidate his position. He sent a message to Raja Bhim Chand from here for payment of the tribute. Bhim Chand called the other Hill Rajas to find out how the problem could be solved. The Rajas had no resources to meet the demands of Alaf Khan, nor were they so much powerful to face the Moghul army.

#### THE PLAN OF HILL CHIEFS

Bhim Chand's Minister, Permanand, advised the Rajas to seek help from Guru Gobind Singh. It was only a year before Bhim Chand, along with other Rajas, had attacked the Guru and the war was fought at Bhangani. The Rajas felt belittled and ashamed to seek help from the Guru. As they could not face the Moghul army, they decided to compose their differences with the Guru and to seek help from him. Permanand was deputed as their emissary to negotiate with the Guru.

The expenditure on the unnecessary wars let loose by the Emperor in the South was largely met by enforcing levies on the common people in Northern India. The vast annexations in the South, instead of adding to the strength and wealth of the Empire, brought about economic ruin. The crops in the South were generally destroyed during fighting and occasionally there was drought due to the failure of the rains. The people had to suffer terribly from scarcity of the grains and fodder. To add to these difficulties, plague had also broken out. Both men and animals died in large number due to hunger and pestilence. The people were very much weakened and no resistance against the disease had been left in them.

When Minister Permanand came to Anandpur and presented himself before Guru Gobind Singh, he made a request for



help to the Guru on behalf of the Hill Rajas. Guru Gobind Singh observed that the Hill Rajas had not proved trustworthy till then, yet he did not like that they should pay the ransom revenue to the Mughals. The Guru knew it very well that if Hill Rajas paid the amount to the Mughals, it would be at the cost of the common people and the amount, thus paid would be utilised by the Emperor in subjugating the people in South. The people of South had already suffered much from the Emperor's aggression. In the circumstances, the Guru decided to give military aid to the Hill Rajas.

#### BATTLE OF NADAUN

Alaf Khan had encamped on the banks of river Beas near Nadaun. The Raja of Kangra, Kirpal Chand was on his side. On hearing the news that Guru Gobind Singh would help the Hill Rajas, they brought their forces on to the battlefield. Fierce fighting ensued throughout the day. Alaf Khan had not thought that the Hill Rajas would ever be prepared to face the Mughal armies. Alaf Khan's ally, Kirpal Chand, was wounded. Kirpal Chand made Alaf Khan fear-stricken all the more by saying that it was not an easy thing to defeat Guru Gobind Singh. Consequently, Alaf Khan and Kirpal Chand both fled from the battlefield under the cover of darkness.

After this battle, the Guru stayed on the banks of river Beas for eight days and then returned to Anandpur with the Sikhs. This happened in the year 1688 A.D.

#### NEW GOVERNOR

Due to the scarcity of funds, Aurangzeb had to despatch the new Governors and Generals off and on for administrative control of Northern India. The frequent changes had to be made due to the general unrest everywhere and suspicious nature of the Emperor. In 1688, the Emperor appointed Mir Abraham of Hyderabad as the Governor of Punjab. The Governor was given the title of Mahabat Khan. As Alaf Khan



was unsuccessful in collection of revenue from the Hill Rajas, Mahabat Khan now despatched Dilwar Khan for the collection of the revenue.

### THE UNFAITHFUL HILL RAJAS

Although the hill chiefs were saved from destruction at Nadaun by Guru Gobind Singh, yet they felt that their true ally could only be the Mughal rulers. After the battle of Nadaun, Kirpal Chand advised Bhim Chand that it was not wise for the latter to have fought with the Mughal army. Kirpal Chand further said that the Guru, who was making the low caste people aware of their human rights and making them shed off their inferiority complex, could not put up with them, as there was no common ground between them. Bhim Chand realised his mistake and secretly promised to pay the tribute. After all, the Rajas had not to pay the amounts from their own pockets and had only to extract from the people.

When Bhim Chand and Kirpal Chand heard about the advance of Dilwar Khan, they made agreement with him. They attributed the responsibility of waging war at Nadaun to Guru Gobind Singh alone. They also made other false allegations against the Guru. An agreement was made and plans were kept secret to make a sudden raid on Anandpur.

### RAID AT ANANDPUR

If we go to Anandpur from Jullundur, we have to cross river Sutlej. It was not an easy thing to invade Anandpur during the day time. Dilwar Khan despatched his son with an army and instructed him to cross the Sutlej river at night and to raid Anandpur immediately thereafter, so that the Guru and other inhabitants of the place could either be captured or done to death. It was then winter season. Dilwar Khan's son with the Army crossed river Sutlej at mid-night and made for Anandpur. The watchman on duty at Guru's house was alert. The movement of troops raised suspicions in his

mind. He awakened the Guru who ordered a state of readiness by the beat of the drum (Ranjit Nagara). People of Anandpur were, thus, awakened and the Sikh soldiers came forth to offer resistance to the enemy. The Mughal army could not muster courage to proceed further and had to retreat without giving a fight. Dilwar Khan's son was much humiliated and could not explain his cowardly act to his father.

### HUSSAIN KHAN

Dilwar Khan had a servant by the name of Hussain Khan. He offered himself to make an invasion of Anandpur. Dilwar Khan despatched him with an army towards the Guru. Bhim Chand and Kirpal Chand along with their forces also joined Hussain Khan. The combined forces of the Mughal and the Hill Chiefs reached "Gundere" state.

Gopal Chand, ruler of this state, considered himself too much insignificant before the might of the Mughals and paid the tribute to Hussain Khan. But this amount was not accepted by the latter at the instigation of Kirpal Chand. This led to fighting from both the sides. Raja Gopal, considering himself too weak a match for the invading army, sent a message to Guru Gobind Singh to mediate in the dispute. Kirpal Chand did not allow Raja Gopal's plans to materialise and manoeuvred to arrest him. Gopal Chand escaped from the trap. The Hill Rajas, sympathetic towards Gopal Chand, joined him with their armies. There was then fierce fighting between the two opposing armies. Hussain Khan and Kirpal Chand were killed in action. The Guru had also sent a contingent, under the command of Bhai Sangtia, who fought on the side of Raja Gopal. Bhai Sangita and some Sikhs lost their lives on the battlefield which was fought during the winter of 1688-89 A.D.

### JUJAR SINGH

On hearing the death of Hussain Khan, Dilwar Khan

maintained his false tenacity and sent an army under the command of one Rajput chief, Jujar Singh. This man plundered the villages enroute and came into conflict with Raja Raj Singh of Jaspal. Jujar Singh was killed in this fight.

#### RETURN OF DILWAR KHAN

Mahabat Khan knew it well that Guru Gobind Singh was not after annexing the territories of others. The Guru had also no state of his own, nor had he revolted against the Government like the Jats of Malva tract had done. As such, the question of realising tribute from the Guru by despatching an army against him for the purpose did not arise. Dilwar Khan at the instigation of Hill Rajas, had adopted the wrong path notwithstanding the instruction to the contrary of Governor Mahabat Khan. This had led to unnecessary shedding of blood on both sides. Dilwar Khan was repeatedly defeated and thus lowered the prestige of the Mughal army. Mahabat Khan, therefore, called back Dilwar Khan. The Hill Rajas, by their unfaithful acts, created enmity with the Guru. Now they could not dare refuse to pay tribute to the paramount Mughal power. As such, Mahabat Khan did not have any necessity to send an expeditionary force against the Hill Rajas. This happened in year 1689 A.D.

#### AJMER CHAND

At the end of 1689 A.D., Bhim Chand, the Raja of Kehloor, passed away and his son Ajmer Chand succeeded him. Although he remained an enemy of the Guru, yet he sent his minister and priest to Anandpur to assure the Guru that he cherished no animosity against him.

## CHAPTER VI

### MISSIONARY WORK

THE HILL Rajas had themselves created the feelings of animosity against the Guru and had proved unsuccessful in routing him. When Ajmer Chand and other Hill Rajas stopped the campaign of hate against the Guru, the Guru, as usual, spent all his time and energies towards Sikh missionary work on the lines laid down by Guru Nanak.

We observe from the life of Guru Gobind Singh that very often he would enact humorous scenes while imparting the fundamental teachings of Sikhism to the Sikhs. In this way, he was successful in bringing home the teachings in an impressive way. We give here two such episodes in the Guru's life.

#### IRON BANGLE (KARA)

Superstitions and ignorance are interconnected. Brahmins were only entitled to read and write and the rest of the Hindus looked towards them for guidance. Exploitation of the ignorance of others is the essential human nature. Generally the people in India remained illiterate and got obsessed in various types of superstitions.

For starting any work, the illiterate people would consult the Brahmins for auspicious occasion. The position had deteriorated to such an extent that even peasants before starting ploughing their fields would go to Brahmins to enquire whether the earth was productive or in latency. If the Brahmins would say that earth was in latency, it was considered to be unpropitious and harmful to plough the lands. Brahmins were also consulted for the day and time favourable for journey towards a particular direction. The presiding gods of

particular day and time and of the particular direction should both be favourable, failing which there would be hazards in travel and failure in achieving the objective. If per chance one had compulsorily to travel on an unauspicious day and time, he had to go a day earlier in the outskirts of his town or village and leave some article there which he would be taking with him for use during his journey the following day. This custom was known as "Paintra Rakh Auran."

There is a separate presiding deity for each day. The days of the week are named after the names of presiding deities. Certain gods have been considered as of irritating nature whose wrath is considered fearsome. For the benefit of the people, Brahmins have evolved means to placate these aggressive gods. The Brahmins have prescribed donation of various types of grains and other articles on various occasions, in order to propitiate gods. Saturn is considered to be most angry god. In order to soften his anger, people are advised to give offering of oil, iron and pulses to Brahmins on every Saturday. If any member of the family, particularly children, brings to home any article of iron from outside on any Saturday, the articles are thrown out being considered inauspicious and harmful.

The Indian people were in bondage of two types of slavery—political and psychological. Guru Gobind Singh would often enact satirical dramas with a view to removing such mental slavery from the minds of the people.

The Guru was at Anandpur when on a Saturday morning he sent for a Brahmin who was a devotee of god Saturn. The Guru gave him, iron pieces and pulses before a large audience. On seeing this the Sikhs were non-plussed. When the Brahmin left the place carrying the articles with him, certain Sikhs followed him. The Sikhs asked him what those articles were meant for. He replied that those articles were for the worship of God Saturn and the Guru had given him to get

relief from his troubles. He added that those articles could only be utilised by Brahmins alone.

The Sikhs, who were daily taught by the Guru to rise above superstitions and to have belief in one God alone, could not rely upon the Brahmin. The Sikhs snatched all the articles from him and told him that they (Sikhs) could equally utilise those things. The Sikhs brought flour and mixed it with the pulses and the oil and prepared cakes and ate them. The Sikhs got iron bangles prepared from the iron pieces from the blacksmiths of Anandpur.

The Guru had enacted this drama to see for himself how much Sikhs had assimilated the Sikh teachings of rising above superstitions. When the Guru came to know of the reaction of the Sikhs towards the Brahmin carrying articles given to him by the Guru, he was much pleased. The Guru reiterated that the Sikhs should be cautious of the Brahminic trap. He proclaimed that every Sikh should wear an iron bangle as reminiscent of their victory over the superstitions. The Guru further instructed the Sikhs that they should never, by mistake, have any superstitious belief of performing some odd ceremonies before start of any work but should rely on prayers to God alone.

### FAITH ON GURU

Brahmins had made millions of people as untouchables and trampled them under their feet. These people were so much demoralised that no spirit had been left in them for making any progress. They too had no life in them even to consider the ways they could bring an end to their troubles. The Pathan and Mughal rulers also sided with Brahmins and Kshatrya officials to keep their strangle hold over the poor people.

Guru Nanak worked for the uplift of the downtrodden people and had to come into conflict with the rulers, Brahmins and Kshatrya officials. As a result of the Guru's relentless



effort to improve the lot of the helpless people, they gradually began to come into their own. The Guru, however, had to end his earthly existence one day as the personal guidance of the Guru forever was not possible.

Guru Gobind Singh realised that if the emasculated people were to be given equal status in life, the only way for them was to stand on their own feet. For imparting thus instruction to Sikhs, he again enacted another satirical drama. It has already been stated that with a view to defending themselves the Guru exhorted the Sikhs to take to the military training. The Guru also induced the Sikhs to take part in games, especially in hunting wild life in the jungles as this created chivalrous spirit in them. The people in general also benefited by these games as in this way the wild animals no longer harmed them.

Although Raja Ajmer Chand of Kehloor had made peace with the Guru yet he had no love for the Guru as there was nothing common between them. Their respective ways of life were different. The Rajas, with the help of Brahmins, were oppressing the poor people in order to enable themselves to enjoy the luxuries of life.

The followers of Guru Nanak, on the other hand, were the real champions for the cause of the poor people. The Hill Rajas had sent their sepoy to Anandpur to keep watch on the Guru and to send reports to them of his activities. As they were on the look out for an opportunity to strike at the Guru at the right moment, the Rajas thought that the best way to harm the Guru was to strike him while he was out for a game in jungles.

One day Guru Gobind Singh went for shikar along with a few Sikhs. Considering this as an opportune moment to gain an easy victory over the Guru, Rajas Balhia Chand and Alam Chand, along with their armed personnel, made an attack. The mercenary soldiers of Hill Rajas were fighting for



the self-aggrandizement of their masters while the Sikhs had the missionary zeal for the uplift of the fallen humanity. The Hill Rajas and their soldiers could not face the Guru and the few Sikhs and took to their heels. The Sikhs went in pursuit of the fugitive Hill Rajas. The Sikhs running in pursuit of the Hill Rajas were separated from Guru Gobind Singh, who stood hidden under a grove of trees on one side of the main road. In this pursuit, the Sikhs covered a distance of one or two miles and when all of a sudden they observed that Guru had been separated from them, they turned back in despair. The Guru now came out of the trees and stood on the main road.

On observing the Sikhs in low spirits the Guru asked for the reason. The Sikhs replied that, bereft of their Guru, they were worth nothing. The Guru, thereupon, advised them that the human body was perishable and the Sikhs should not be attached to his person alone.

The sublime teachings of Guru Nanak of equality of all human beings could only shine in Sikhs if they followed the path of self-sacrifice and commune with the Guru in spirit. The Guru's holy words should be the main support for leading such a life. The Guru was always with the humble and the righteous persons. If the Sikhs firmly believed that the Guru's spirit had merged in them, then such Sikhs could not be found in any trouble or in a state of restlessness.

#### AURANGZEB'S ENGAGEMENT IN SOUTHERN INDIA

Aurangzeb left Delhi for Malwa tract in 1679 A. D. This tract is situated between Jamuna and Narbada rivers and is inhabited by the Rajputs. On the Western flank of this tract, across river Chambal is Rajputana. From political angle Malwa tract had its importance, as the great royal road from Delhi to Southern India passed through this tract. The roads to Rajputana and Gujarat also passed through

this tract. It was very necessary for the Emperor to keep this land under his control.

It was when the Emperor was settling the affairs connected with Malwa tract that his most beloved son, Akbar, turned a rebel and joined the Marahattas in the South. This forced a complete change of policy by Aurangzeb who also left for South in 1681 A.D. After fighting wars for several years he was able to annex the kingdoms in the South. The victories gained in the country proved illusive.

The Emperor was of very suspicious nature and did not even spare his own sons. He had lately incarcerated his elder son, Mohizam (Shah Alam) on 21st February, 1687. The Prince remained in prison for seven long years. The Emperor had taken with him to the South all his sons and the best of troops and Generals. The Northern provinces were left with only second rate nobles with insufficient troops.

Aurangzeb, after his conquest in the South, could not return to Delhi, the capital of Mughal Empire. The dissolution of the Marahatta Kingdom increased the activities of the Marahattas all the more. They began to make raids and plundered wherever opportunity offered them. The Emperor could not check their activities. From May 1690 onwards, the Mughal armies began to encounter defeats. Aurangzeb realised that perhaps he would have to stay in the South till the end of his life to settle the affairs there. The Southern provinces of the empire were only nominally subordinate to the Imperial authority.

#### RELEASE OF SHAH ALAM .

The situation began to deteriorate in the North as well. It became difficult for Aurangzeb to administer the provinces in the North from his headquarters in the South. The courtiers in Delhi began intriguing, led by greed and jealousy. If Aurangzeb wanted, he could have ended the hill states in the North without much effort but for political expediency they were

not annexed. In fact, these Hill Rajas were owners of small estates who were fighting with one another for one reason or the other. They used to pay tributes to the paramount power and this had maintained their existence. These hill states posed no threat to the Empire as they were not sovereign as the Rajputs and Marahatta states were. But when Aurangzeb heard about the resistance offered by the Hill Rajas in paying the tributes and the death of the military commanders like Alaf Khan, Dilwar Khan and Hussain Khan in the encounters with them, he became very much concerned about the affairs in the Punjab and took steps to enforce stricter control.

The Emperor had put his elder son, Shah Alam (Mohizam), with his family in prison. When the Marahattas, after dissolution of their Kingdom, increasingly started to make raids on Imperial forces, the Emperor released Mohizuddin, the elder son of Prince Shah Alam in 1691 A.D. to subdue the Marahattas. On hearing bad news from the Punjab, the Emperor released Shah Alam also in 1695 A.D. and appointed him Viceroy of the Punjab, Sind and Afghanistan. The Prince left for the Punjab on 9th May 1695. Multan also came under his Viceroyalty from 1696 to 1698 A.D.

#### MIRZA BEG

Shah Alam reached Multan. This created a fear in the minds of the Hill Rajas. They sent their Ministers to the Prince to forgive their past misdeeds. They tried to influence the Prince in the way they had influenced Dilwar Khan. They laid the whole responsibility for the wars with the Imperial Forces at Nadaun and elsewhere on the shoulders of Guru Gobind Singh and persuaded the Prince to attack the Guru. The Prince, however, did not fall into their trap as it was clearly visible to him that the Guru had no estate nor had he tried to take possession of any territory as a result of victory in any armed conflict. On the face of it, it was ridicu-

lous to expect payment of any tribute by the Guru to the Prince.

Bhai Nand Lal, whose account will be given presently, was the instrument in making the Prince truly understand the position of the Guru. On hearing the advance of the Prince towards the Punjab, the Hill Rajas immediately made payment of the revenue due to the paramount power and the Prince had not the necessity to resort to any military action. Nonetheless, the Prince despatched Mirza Beg with an Army towards the hill states to create fear in the minds of the Hill Rajas. There was no unity among the Hill Rajas and each one of them spoke ill of the others to Mirza Beg, and, thus, all of them received humiliating treatment from him.

The Guru also learnt about the activities of the Hill Rajas. He could not rely on them and suspected further harm from them. He apprised the Sikhs of the impending danger from the aggressive Hill Rajas. Many youths of the neighbouring districts fully armed themselves and came to Anandpur in the service of the Guru.

#### THE ACCOUNT OF THE EVENTS AS WRITTEN BY GURU GOBIND SINGH

Guru Gobind Singh has described Prince Shah Alam's arrival in the Punjab from Deccan in Bichitar Natak. The Guru says, "The fighting was brought to an end consequent on fall of Jujar Singh. Aurangzeb was then greatly enraged (on the repeated failures of the various expeditions) and despatched his son to the Punjab. On hearing the advent of the Prince, the people became awe-stricken and hid themselves in the mountains. Certain persons frightened me, as they had no reliance on the Providence. Many persons became fearful, deserted me and flew to the hills for safety. The enraged Prince sent an officer with an Army towards us. The Army caused desolation in the villages and especially the houses of those who had deserted me, were pulled down. Those who

forsake their Preceptor and become apostates their dwelling places are pulled down by the Almighty here and hereafter. They are ridiculed by the people and also do not find peace hereafter. Their wishes are never fulfilled and they lead miserable lives. Those who forsake the company of men of God and do not serve them, their hunger is never satiated. They run after the wordly desires which are never fulfilled and in the end they fall in the pit of hell. These apostates are ever ridiculed in the world and in the end find place in the hell only. Their faces are darkened who turn away from their Preceptor. Neither they nor their descendants prosper in the world. Their off-springs die causing pain to their parents. Those who turn their backs to their Preceptor die of dog's death. God sends them to hell where they repent. The descendants of both Guru Nanak and Babar have been set up by God Himself. Consider the former as the supreme in spiritual affairs and the latter as the wordly kings. Those who repudiate morality and do not serve their Preceptor (Guru Nanak), the minions of the wordly kings exact money from them. They receive punishment from the wordly kings, whose agents plunder and demolish their houses. Those who owe complete allegiance to their Preceptor, they have not to undergo any suffering. There is complete peace, happiness and prosperity in their houses and the cruel rulers do not trouble them. Mirza Beg was the name of the officer, who was sent with an Army and had pulled down the houses of the infidels. All faithful Sikhs were protected by the Guru himself and they were left completely untouched by the invaders. The Prince was still more enraged and despatched four more officers with armies towards the hills. The houses of those infidels, who had, escaped injury from Mirza Beg's forces, were pulled down by the armies of these four officers. The infidels who had forsaken their Preceptor and had gone to hills for safety, now took the minions of the Prince as their Preceptors. The officers got

the heads of the infidels shaven off with urine as if they had been initiated to a new order. The officers enquired about the whereabouts of the men who had fled away from Anandpur without our consent. The officers thus got everyone's head shaven and their mouths sealed with bags and paraded them in the streets as if they were on assignment of collection of the tributes from the people. A crowd of boys followed them in the streets and greatly ridiculed them. The foreheads were seen shining as a result of the shoe-beating they received. Their heads were wounded with the stones thrown at them, as if they had been receiving their old dues. In this way they were greatly ridiculed and this episode was witnessed by the saints. Providence Himself protected the saints as He could not see any pain being caused to them."

From the above we may summarize the position as under :—

(1) On Prince's arrival in the Punjab, the Guru apprehended an attack on Anandpur by the Imperial Forces and made thorough preparation for defence.

(2) The Prince was primarily deputed for exacting ransom money from the hill states in the North, as Aurangzeb needed funds to meet the heavy expenses on warfare in Deccan. The Guru's position was fully explained to the Prince by Bhai Nand Lal—the Guru neither owned any state nor had any territorial ambitions. It would therefore have been unwise on the part of the Prince to fritter away his depleting resources in quarrelling with the Guru, as in either case the Prince was not to get any revenue from the Guru.

(3) It appears that on the Prince's instructions Anandpur was not invaded but instead the neighbouring hill states were attacked by the Prince's officers. Reports had reached the Imperial Camp that Anandpur was well-guarded.

(4) When hill states were attacked by the Prince's officers, the hill folk made the Sikh deserters as their scapegoats on

whom they projected all their ills and caused them to be plundered and beaten by the invaders.

(5) The Guru drives home to all humans the consequences of repudiation of morality.

### BHAI NAND LAL

Munshi Chaju Ram, a great scholar of Persian, left India in 1630 A. D. and settled in Ghazni (Afghanistan). He rose to the position of "Mir Munshi" of the local ruler. India in those days was ruled by Shah Jahan.

A son, named Nand Lal, was born to him in 1633 A. D. Nand Lal started learning Persian and Arabic when he was six years of age under the expert guidance of his father. The child had sharp intellect and picked up his lessons very easily.

Munshi Chaju Ram was a disciple of a Bairagi Sadhu. When Nand Lal was 12 years old, he was initiated to Bairagi religion. Chaju Ram died in 1652 A.D. Nand Lal wanted to be appointed "Mir Munshi" in place of his father but he was young in age, being only of 19 years. Thus disappointed, Nand Lal, left Ghazni for Multan.

He came to Multan along with his two servants who used to address Nand Lal as "Agha." The street, in which he used to live, came to be called "Agha Pura" street. In 1654 A.D., Nand Lal was married in a sikh family. He learnt about Sikhism and turned a Sikh. He picked up Gurumukhi script and memorised most of the Guru's compositions. In those days, Guru Har Rai, the seventh Guru, used to live in Kiratpur.

Nand Lal became popular at Multan on account of his learning and often had the opportunities to meet the Governor of Multan. The Governor appointed him as his minister (Dewan).

Guru Tegh Bahadur was martyred at Delhi on 11th November 1675. Nand Lal came to Anandpur from Multan



via Lahore and Amritsar and paid homage to Guru Gobind Singh. He returned to Multan with other Sikhs who had also come from there.

### ASSOCIATION WITH SHAH ALAM

In order to seize the throne of Delhi, Aurangzeb incarcerated his father and slew his brothers. He became the undisputed Emperor of India in 1660 A.D. In 1663 A.D., he appointed his elder son, Shah Alam as his Viceroy in the South. He remained there till 1673 A.D. and thereafter was called to Dehli. The Prince had to go to the Punjab and Multan many a time during the ensuing three years. By that time, the fame of Nand Lal's scholarship had spread far and wide. When Shah Alam visited Multan, he also met Nand Lal there. Shah Alam developed respect for him.

In 1676 A. D., Aurangzeb appointed Shah Alam as the Viceory of Afghanistan and sent him to Kabul. The Prince remained in Kabul from 15th October, 1676 to 20th January 1678. While proceeding to Kabul, Shah Alam thought of taking Nand Lal with him. Nand Lal had gained sufficient experience in administrative work whilst in employment of Governor of Multan and being the native of Ghazni was aware of the local conditions of that country. The Prince thought Nand Lal would be helpful in solving the political problems of Afghanistan and, therefore, appointed him as his "Mir Munshi" and took him to Kabul. Nand Lal stayed in Kabul for two years with the Prince and came back along with him.

### BACK TO MULTAN

Aurangzeb left Delhi in January 1676 and reached Agra and from there he proceeded to Ajmer for annexing Marwar. The Emperor was accompanied by his four sons—Shah Alam Azam, Kam Baksh and Akbar. Bhai Nand Lal was still in the employment of Shah Alam.

Sikh chronicles state that at Agra one day there arose dis-

cussion on the correct interpretation of a certain verse in holy Koran. The Muslim doctors and other learned scholars gave their respective interpretation but not to the satisfaction of the Emperor. Shah Alam was present in the court. When the Prince went home, he talked to Nand Lal about the interpretation of the Koranic verse. He very much liked the interpretation of Nand Lal. Next day, the Prince made the Emperor aware of the new interpretation of Nand Lal. The Emperor was much pleased and awarded Nand Lal with a prize of five hundred rupees. The Emperor, however, told the Prince that such an able man should not be permitted to remain a 'Kafir' (infidel).

The Emperor soon left Agra for Ajmer. Shah Alam made Nand Lal aware of the intentions of the Emperor. The Emperor thereafter engaged himself completely in the wars in Marwar and Mewar. The Emperor totally forgot about Nand Lal's affairs. Nand Lal left the service of the Prince and returned to Multan and rejoined the Governor's service.

During the Golkunda war, Aurangzeb had suspected the intentions of Shah Alam and had put him in prison for seven years. The Prince got his release in 1695 A.D. and was thereafter appointed Viceroy of the Punjab, Multan, Sind and Afghanistan. Nand Lal in this way got an opportunity to meet Shah Alam again after a lapse of 18 to 19 years. At that time Nand Lal was 63 years old and Shah Alam was 55 years old.

### SETTLES IN ANANDPUR

In 1697 A.D., Nand Lal, when he was 64 years old, left the service and came to Anandpur and settled there permanently. He now could see Guru Gobind Singh daily and developed extreme love for him. When in 1704 A.D. the combined forces of Mughal Empire and Hill Rajas invaded Anandpur, the Guru visualised big trouble there and advised the members of his family to leave the town. The poets and scholars

on the court of the Guru and Bhai Nand Lal also left the town under the instruction from the Guru. At that time Bhai Nand Lal was 71 years of age. Bhai Nand Lal came back to Multan and at the age of 72 years died there.

Bhai Nand Lal had two sons—Dewan Lakhpat Rai and Dewan Lila Ram. Dewan Lila Ram's descendants used to live at 'Agapur' street in Multan.

Bhai Nand Lal wrote the following works in Persian verse on Sikhism and in praise of the Guru :—

1. Dewan-i-Goya.
2. Zindgi Nama.
3. Ganj Nama.
4. Tosif-o-Sanah.
5. Arzul Alfaz.
6. Majmooa Anvar
7. Khatma.
8. Dastoor-ul-Amal.

## CHAPTER VII

GURU NANAK and the successor Gurus worked for complete development of the man, unencumbered by any extraneous pressures, both in mundane and spiritual domains. The object of the Gurus was that the man should aesthetically be apprehensive of the joy of a full life and in action should be selfless and patient. For further development of such a life, it was necessary to inculcate in men a spirit of self-respect, dignity and justice.

It is a well known fact that men cannot live in isolation and are dependent on one another. There are several ways in which a man becomes related with other men (1) by submission, (2) by domination, (3) by love on basis of equality.

In submission and domination, persons lose their integrity and freedom ; they live on each other and from each other satisfying their craving for closeness, yet suffering from the lack of inner strength and self-reliance. In these two conditions, men never get satisfaction. Either of these character pattern lead to utter defeat, as there is utter dependence on others instead of development of one's own individual being—he depended on those to whom he submits or whom he dominates.

There is only one pattern that satisfies man's need to become truly related with others and to acquire at the same time a sense of integrity and individuality and this is love based on equality. In the words of Erich Fromm, 'Love is union with somebody or something, outside oneself, under the condition of retaining the separateness, and integrity of one's own self.'

The Gurus, therefore, taught both by precept and exam-

ple, to cause no awe to anyone and also not to receive any-fear from any quarter.

In India, at that time there were millions of people who were treated as "untouchables", and inhuman treatment was accorded to them. As these untouchable persons shed off their inferiority feelings and refused to accept domination of others on account of adoption of Sikh way of life, the high caste Brahmins, the Kshatriya officials and the Mughal rulers formed an alliance and conspired to extirpate the Guru by the might of their arms. The Gurus passively endured the excesses perpetrated by the rulers. When the Gurus and the Sikhs became exasperated and were provoked beyond endurance, there was no other way left for them but to resist the onslaughts of the aggressors with the device of the aggressors themselves.

The Sikhs had to take to arms in self-defence, firstly under the leadership of Guru Hargobind and then under the guidance of Guru Gobind Singh. Those who had broken the shackles of their slavery, had firmly decided that they would preserve their freedom at any cost.

Now Anandpur was the centre of the Sikh freedom movement. It was surrounded by hill states, which were famous for keeping the people in bondage and serfdom as a result of the ritual-ridden Brahmanic creed of inequality of men. The Hindu Hill Rajas could not see with sense of equanimity the Guru's way of life and bore enmity against him. When the Rajas observed that the awakened people could not be controlled by them, they were quick to take shelter under the paramount Mughal Power and recieved armed assistance under various pretexts.

#### THE EFFECT OF SELF-DEFENCE

The Sikhs gave stiff resistance to the Hill Rajas and the Mughals on the battlefield. The Rajas and the Brahmins were surprised. The fallen people turned warriors. The kind-

led extreme hatred and rancour in them and with grim tenacity increased the hostile attitude towards the Guru.

Guru Gobind Singh knew it well that in war slaying and plundering of people in general were common occurrence. The excited soldiery resorts to all types of misbehaviour, and the womenfolk are the worst sufferers. The Guru, while teaching to the Sikhs, laid great stress on maintaining the moral discipline under all circumstances. The Guru had no hatred for anyone, as in all living beings he saw the manifestation of the Divine Light. The Guru had taken to use of arms in self-defence against the insensibility of the incorrigible rulers intoxicated with power. The Guru had no enmity with those rulers in so far as human relations were concerned.

The earlier Gurus had laid great emphasis on the right conduct and purity of character. The Sikhs were strictly forbidden to have any conjugal relation with any female outside the marital bonds under any circumstances. Promiscuity in sexual behaviour was considered to be the depth of degradation a person could fall to but it is an uphill task of exercise restraint in unusual circumstances such as during the war, when a man is predominantly swayed by the spirit of retaliation. The Sikhs were trained by the Guru in such a way that they acted as a cool organised force, never running to excess and never behaving like mercenaries or armies of conquest.

### ONE INCIDENT

The Sikh chronicles write that once a wife of a rich Moghul official came into captivity of Sikhs. The Sikhs, in a spirit of retaliation wanted to treat her in the similar way as the Moghuls treated their opponents. The Sikhs were, however, experiencing conflict within themselves as the repeated teachings of the Gurus of purity of character under all circumstances inhibited them from such an indulgence. They brought the women before Guru Gobind Singh. The Guru



thereupon gave a stern warning to the Sikhs and forbade them from indulgence in such immoral acts. The woman was restored to the Moghul official with honour and respect.

### THE SIKHS ORGANIZATION

The programme of liberation of the people could not be forsaken at any cost. It had become necessary that the people should be so organised to defend themselves against the perpetual onslaughts of the Brahmins, Kshatrya officials and other imperialists who had then come into armed conflict with the Guru.

The Guru foresaw that the Sikhs would have to defend themselves and that they would even have to pay the price for their freedom. All the same, there was danger of the Sikh character during the freedom struggle, as the people in such circumstances become an easy victim to the retaliatory methods. Thus the people imbued with highest ideals become degenerated and degraded and in them is added to all the strain, confusion and suffering of war ; and thus they neither benefit themselves in their aims nor provide any succour to the needy ones.

Guidance to the Sikhs under a Guru in person could not last for ever. The presence of the Guru in the person of Guru Gobind Singh made the Sikhs fight on the battlefield without any malice or hatred. But the Guru left a necessity for evolution of such a device which could for all times make the Sikhs maintain this character. The personal Guruship was about to be ended. The Guru, therefore, decided an eternal system for maintenance and fostering of Sikh character.

It was customary from the times of Guru Arjun Dev, the Fifth Guru, that the Sikhs should assemble in large numbers on the occasions of Dewali (October-November) and Baisakhi (mid-April) at the central place of the Sikh-mission. On these occasions, the weather in India is very pleasant. The peasants could freely participate on these occasions as sowing of crops

was done in later months. At first the Sikhs used to assemble at Amritsar, but when Guru Hargobind shifted his headquarters to Kiratpur, the Sikhs then began assembling there. In the times of Guru Gobind Singh, the gatherings were held at Anandpur.

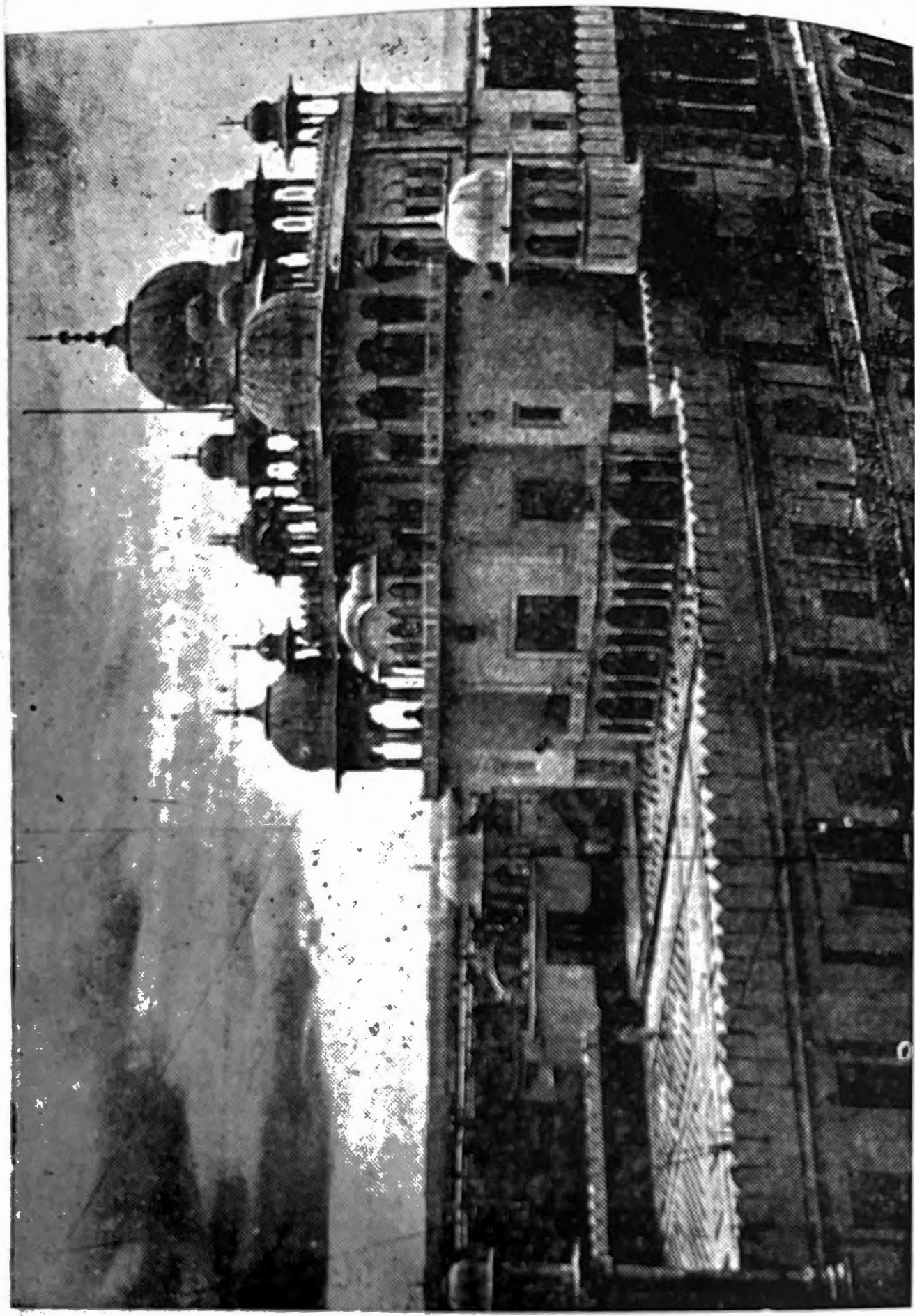
Guru Gobind Singh sent messages to the Sikh sangats throughout India to meet in large number at Anandpur on the occasion of Baisakhi, which was to fall on 30th March, 1699. The Sikhs in thousands thronged then on this occasion.

### EXTRAODINARY CALL

In the preceding chapters, we have endeavoured to relate the conditions prevailing and the problems before the Guru. It was not the Sikh thinking to succumb to pessimism and call this a hopeless task or to think in terms of fate, nemesis, the will of God, predestination or determinism. The Guru passed a good deal of time in meditation in planning his future programme. All along the Gurus had naturalised the aggressive energy in normal men by love—some of it by self-restraint ; some in self-defence or protection of others, some in sublimating or directing in other productive pursuits and some internalised as 'conscience.' The aggressive tendencies in men are profitably directed in work, play and love. In support of love is needed Faith and Hope. Thus the Guru evolved a wondrous system which called for Work and Play ; Faith, Hope and Love.

In those days the Sikhs were struggling for their very survival as people. Guru Gobind Singh now again enacted a psychological drama to prevent degeneration of the Sikhs for all times to come. It is an uphill task to struggle against one's own instinctual desires. Winning over of one's own internal enemies (instincts) is to regenerate oneself and considered to be supreme self sacrifice. This is considered to the death of instinctual life.





Takhat Sri Keshgarh Anandpur Sahib



In response to the Guru's orders, Sikhs from all parts of the country gathered at Anandpur in large number to celebrate the memorable Baisakhi day. Before a large gathering on the day preceding to Baisakhi, at Takhat Sri Kesh Garh Sahib in Anandpur, after the morning service, Guru Gobind Singh drew out his sword and thundered : "I want five Sikhs to sacrifice themselves and offer their heads to me."

The Sikhs chronicles write that for some time the people were much awe-stricken and in confusion began to flee from there. The Guru went on repeating this demand and at last five Sikhs came forth, one by one, and offered themselves to the Guru. The five Sikhs were—Bhai Daya Ram, Bhai Dharam Chand, Bhai Himat Rai, Bhai Sahib Chand and Bhai Mukam Chand.

(**Note :** It would be an incorrect hypothesis that the Guru took the Sikhs one by one in a tent nearby and either killed them or the goats kept there and that every time he was coming out of the tent with sword drenched with fresh blood. The thing would have been very much simple if the Guru was working miracles in bringing the dead to life. In this way he could have solved all his problems and would have won all the battles without fighting. The story of goats is equally without foundation. This would have meant offering of animals as a sacrifice, which is against the tenents of Sikhism.)

The Guru then explained to the Sikh gathering the significance of offering of one's head to the Guru. He further said that if the Sikhs wanted to live in freedom from the subjugation of the high-caste people and the tyrant rulers, it would be necessary for them to maintain purity of character and to rise above one's selfishness. This was the true offering of one's own self as a sacrifice and conquest of one's ownself. The Guru reiterated the incident of seizure of Mughal lady by the Sikhs and warned the Sikhs of these pitfalls. The

Guru further admonished the Sikhs that such ideas should never visit their mind even in dreams and that they must maintain their balance in all situations.

There used to be large gathering of Sikhs on the occasion of Diwali and Baisakhi at Anandpur, but there was unusually huge gathering on the occasion of Baisakhi of 1699 A.D. The Guru had arranged for board and lodging of the people on an elaborate scale. In Hindu parlance it could be termed as holding a great 'Yag'.

Among Hindus all religious ceremonies are performed by the Brahmins alone. On the occasion of 'Yags' the Brahmins hold significant place and get precedence over all others. The best of the things in 'Yags' are offered to them and they receive the lion's share. Guru Gobind Singh had fifty poets in his court, among whom there were a few Brahmins. These Brahmins had in mind the honour they received from the Hindu Rajas on the occasions of holding of 'Yags'. Some of these Brahmins desired that in the big 'Yag' the Guru had arranged on the occasion of Baisakhi they should get precedence over the Sikhs in partaking of meals. But little did they realise that Guru Nanak had started the movement of equality of all human beings and for bringing to an end the hegemony of the Brahmins. The Brahmins did not get any special place in this 'Yag' and as such made lamentations to the Guru.

It was a habit with the Guru that he would deliver his sermons of most significant importance to the people in a most satirical manner which proved most effective. In order to soften the irritated Brahmins, the Guru humourously told them that he had totally forgotten about them. The Guru in most polite words had told them that they did not count in his set-up, as one ignores only those who are considered of no importance. But the unwise Brahmins continuously insisted on their right of exalted position at such functions. The Guru



thereupon told them in clear words that only those deserve to be served and honoured who were themselves selfless and dedicate themselves to the service of the people.

The Brahmins had degraded the humanity by calling them untouchable ones in the spirit of aggrandizement. Guru Nanak worked for the emancipation and uplift of fallen people. People responded to his call and sacrificed their all for creation of healthy society. It was the selfless people alone who deserved to be honoured and served and not the imperialists who led luxurious lives at the expense of the people.

On hearing this, the Brahmins were much disappointed and felt that due to the awakening in the people their chances for exploiting them were being depleted. The Guru conveyed his views to the Brahmins in the following stanza :

“Whatever is destined, one gets it,

‘O’, Brahman ; you should not feel sorry for any loss.

You have not been given special consideration in this function, is none of my fault, as I totally forgot about you. You should not be angry on this account. As you are a stranger to this place, be sure I will provide you today with all necessities of life such as clothes and bedding.

All Brahmins owe their existence to the toils of Khashtryas (the working class) and the Brahmins should have courtesy enough to be kindly to these people.

Through the grace of these people has the Guru achieved victories on the battlefield and through their help was he enabled to be compassionate to all men.

The Guru’s sufferings and travails were mitigated by the grace of the people and through their grace the Guru was replenished. By the grace of the people did the Guru acquire science and learning and by their aid his enemies were destroyed. Our spiritual Dignity and Status is wholly due to the

People ; otherwise there are countless millions of worthless men like me in the world.

The Guru derives utmost pleasure in serving the People ; and cannot act as a vassal of the imperialists.

The people are the proper recipients of all material offering of gifts; and paying tributes to the imperialists is disgraceful. My house is always open for the service of the people and everything of mine even my own person is for their service only.

The Brahman was very much irritated. He smarted with anger and burnt his heart in anguish just as a blade of dry grass catches fire. On seeing the end of his hegemony he shed tears bitterly."

Next day was Baisakhi. On Guru's instruction, the five Sikhs who had offered their heads presented themselves before Takhat Sri Kesh Garh Sahib after taking their bath and hair wash on the memorable Baisakhi day. The Sikh 'Sangat' also assembled again. The Guru took a steel bowl and poured water and sugar plums into it. He began stirring the contents of the bowl with a double edged sword by reciting the holy compositions of Japji Sahib, Jap Sahib, Swayyas, Chaupai and Anand Sahib and thus prepared 'Amrit' for the Five Sikhs and thus baptised them and initiated them as the first members of the Khalsa. Besides other things the Guru said to the 'Sangat'

"I wish you all to embrace one creed and follow one path, rising above all differences of the religion as now practised. Let the four Hindu castes who have different 'Dharmas' laid down for them in the Shastras, containing institutes of Varanasharam Dharma, abandon them altogether, and adopting the way of mutual help and co-operation mix freely with one another. Do not follow the old scriptures. Let none pay homage to the Ganga and other places of pilgrimage which are considered to be holy in the Hindu religion, or worship the Hindu

deities such as Rama Krishana, Brahma, Durga etc., but all should cherish faith in the teachings of Guru Nanak and his successors. Let men of the four castes receive My Baptism of the Double Edged Sword, eat out of the same vessel and feel no aloofness from or contempt for one another."

The Guru then ordered that none should commit either of the grave breaches of discipline.

### SEX PROMISCUITY

Great emphasis on the purity of character had been laid right from the time of Guru Nanak. Guru Gobind Singh declared sex promiscuity as breach of Khalsa discipline tantamounting to an act of apostasy. As said earlier at that time there was conflict with the Muslim rulers and the Sikhs had to resist the armed aggressions of the battlefield. It was likely that the Sikhs in their anger and excitement molest the Muslim womanfolk as a retaliatory measure. The Guru further laid emphasis on maintaining purity of character under all circumstances and ordered that even Muslim women would not be molested. No sexual relationship was allowed with Turk women.

Marriage and the family always have been and undoubtedly shall always be the foundation of society among civilised people. The basic emotion which brings a man and a woman together in marriage is sex, and compatibility in this regard is of the requisites for a happy marriage. In fact, sexual satisfaction, which is based on sincerity and devotion for each other, is essential for a happy married life. Promiscuous Sexual intercourse is not a harmless pleasure, but it gives rise to a host of psychological difficulties—even in those who think they are free from moral taboos and have taken the necessary precautions against illegitimate pregnancies and venereal diseases.

Illicit sexual intercourse results in disease, abortion, emotional disasters and even death. A girl's chastity is the interweaving of her moral code, her nervous system, her physical

being and her mind. It can well be imagined how much damage can be caused to this interwoven fabric for momentary sensual pleasure. Such a subject has a guilty conscience and suffers shockingly. The pre-marital sex relations for a girl are also ruinous and cause a sense of inferiority and pain in her leading to jealousy, frustration and despair. The relationship on the basis of love and affection is completely lost, for love and chastity are facets of the same stone. This makes her a confirmed promiscuous woman, who is in doubt of her own attractiveness and seeks reassurance by repeated and varied experience with men. Promiscuous men similarly feel a sense of inferiority and loss of their masculinity who vainly try to prove their virility.

It is a biological fact that the human body contains the genital organs of both sexes in a rudimentary form. During growth one of the two sets of organs is suppressed or takes over other activities, while the other goes on developing till it becomes capable of performing its true functions. An analogous process takes place in the emotional sphere of the children, as in childhood the expression of sexual instincts in boys and girls are very much alike.

The preservation of "masculinity" in either of the two sexes is very essential for character building, as this instinct give to the individual the qualities of courage, faithfulness, steadfastness and truthfulness. Sex promiscuity leads to loss of "masculinity." The three remaining breaches of conduct prescribed in Khalsa Brotherhood, the detailed description of which is given in the succeeding sections, have the same basis of preservation of "masculinity" in both the sexes.

#### USE OF 'KOSHAR MEAT'

The most important results of the formation of the 'conscience' in man is the development of peculiar mental condition called as sense of guilt or sense of sin. Guilt implies wrong doing, a kind of behaviour that hurts other

people. This creates a sense of fear in the subject that the aggrieved one may not retaliate or take revenge or award punishment. Like other emotional and semi-emotional conditions, guilt is a state of tension, and gives rise to a need for the removal of this tension. The punishment relieves man from anxiety of conscience, as it expiates the sin. Man thus voluntarily seeks out painful situations, in the interest of pleasure gain or at least of lesser pain. The endurance of punishment would appear to be at once the most primitive, most natural and most important way of dealing with guilt. But this is not the only way. There are several other methods by which at least some degree of relief from guilt is obtained. One of the methods is the infliction of vicarious punishment. To quote J. C. Fiugel, "With each blow that we inflict upon the guilty party we feel that our own conscience is lighted; in our "righteous indignation" we satisfy at one and the same time our primitive aggressiveness, the disapproval of our super-ego or conscience (now, however, no longer directed against ourselves), and our sadism or aggression (which finds itself free in this situation to indulge in its peculiar satisfaction without incurring censure)". The guilty one having used an advantageous position finds scapegoats for his punishments. This might be admirable device of the projection of guilt on others from the point of view of personal happiness, but its social effects are most deplorable. A society in which people pass on their punishment to each other for their respective sins, is not likely to work harmoniously or for their mutual benefit. Man is a gregarious animal and is dependent on others for his growth and progress from the very birth. It would therefore be suicidal for him to lead such an ego-centric life.

For the purposes of the guilt projection stated above; people have been catching hold of inhabitants of neighbouring villages, tribes, clans, countries, races or those who worshi-



pped other gods or the some god in a different way or those who were different in any other aspect, as scapegoats to make a sacrifice of them to gods for expiation of their sins. This practice was very much in vogue in Garhwal, Bengal and Assam when Guru Nanak visited these places in 1508-09 A. D.

It is on this analogy sacrifice of animals is given for the atonement of the sins of men offering such a sacrifice to gods. When in 1507 A. D. Guru Nanak visited Lahore he stayed near Jawahar Mal's well. When the Guru woke up early in the morning for prayers, he was greatly disturbed by the killings of animals by Muslim divines who although were butchering the animals for the food yet were busy making sacrificial offering of the animals to God. The Guru raised a strong voice against this hypocrisy. How can humanity achieve salvation by the sacrifice of other innocent beings may they be men or the animals ? It is a well known fact that such punishment not only affects the one who receives it but also those who administers it. In this way those who make sacrifices of animals to expiate their sins, become liable to repeat the criminal act themselves.

As Sikhism has not the farthest connection with the expiatory theory of sins, the use of 'Koshar Meat' was prohibited by Guru Nanak and later declared as one of the four breaches of discipline of Khalsa Brotherhood by Guru Gobind Singh. The use of meat obtained as a result of sacrifice of animals in Hindu temples, though the animals are slaughtered by one stroke, is equally prohibited.

With regard to the ill effects of the use of 'Koshar Meat', please see Chapter 15, Section 3.

### USE OF TOBACCO

Tobacco constitutes nicotine, an oily compound in concentrated form is one of the most powerful poisons known. A drop put on the tongue of the guinea pig or the shaven skin



of a rabbit, is sufficient to cause death. If one-fifth of a drop of nicotine is injected into the vein of a man, it shall cause a decrease in the pulse rate, a rise in blood pressure and lowering of the temperature of the skin.

The amount of nicotine absorbed by the person from tobacco varies with the qualities of the tobacco and with the method of use—greatest absorption is from the powdered tobacco used as stuff—next from chewing and then by smoking.

Smoking of tobacco in large quantity would produce in a normal person symptoms of faintness, dizziness, cold clammy skin, rapid pulse, weakness, and some times nausea, vomiting and diarrhoea. In some cases it gives rise to headaches, giddiness, insomnia, nervous irritability and serious visual damage. It has irritating effect on the membrous lining the nose, throat and respiratory passages and causes persistent, irritating and debilitating cough resulting frequently in Tuberculosis and cancer. Pain is produced in the region of heart causing irregularities of the heart beat and even heart failure. Distinguished physicians even suggest that tobacco is an important factor in causing angina pectoris and high blood pressure. It may also give rise to indigestion, gaseous distention, spastic constipation and occasionally even chronic colitis. Smoking creates dulness and disturbs the intellectual processes as well. The initial effect of some temporary stimulation and relief of fatigue is followed by slowing down and more fatigue.

Smoking in pregnant woman produces an increase in pulse rate of the unborn child. Four ounces of the milk of the woman who smokes six to eight cigarettes a day, has been found to contain enough nicotine to kill a frog. Smoking by pregnant and nursing women has therefore injurious effect not only on their own health but also on their children. Physicians have reported the stunting of the

physical and mental growth of children who were not smoking but only working in tobacco factories.

Addiction to the use of all drugs which are sedative, hypnotic, narcotic, analgesic has been discouraged in Sikhism. The Sikh Scriptures contain copious references to the ill effects of these drugs. The narcotic drugs generally used as intoxicants are opium, morphine and their derivatives, the barbiturates, cocaine, cannabis (marijuana or bhang) and alcohol. These generally cause depression of the cortex of the cerebrum, the highest part of the brain, which is concerned with judgements, inhibitions and tensions. The nervous system is disturbed particularly and other organs generally by the use of these drugs. In large doses, the effect on the brain becomes greater causing impairment of muscular coordination. More excessive use of the drugs leads to state of unconsciousness, depression and difficulty in breathing. Later, the respiratory system is depressed, breathing is ceased and the heart continues to beat for a few minutes and then stops as a result of asphyxiation caused by respiratory failure.

Use of tobacco in any form has been prohibited and is one of the Breaches of Khalsa Discipline. Use of other drugs has not been tabooed in the way tobacco smoking has been done, as the use of other drugs cannot be avoided under certain conditions. Alcohol is useful as a fuel, solvent of various medicaments and as a disinfectant. Opium salts relieve pain and produce sleep. The first medication given to a wounded person is an injection of morphine. This ceases his pain and relieves his anxiety. The famous physician of seventeenth century Sydenham said, "Among the remedies which has pleased Almighty God, to give man to relieve his suffering, none is so universal and so effectatious as opium." This equally applies even today. Yet addiction to these drugs as well as other narcotic drugs as habit forming is most injurious and destructive both physically and mentally. The drug addicts

become emotionally immature and child-like persons who fail to adopt themselves to the circumstances.

The drugs are used to experience the spirit of adventure, get relief from fatigue or escape from the reality. Once addiction is established, the victim is no longer his own master—the powerful cravings cannot be denied and are satisfied by use of more and more of the drug. The drugs Paralyse the inhibition and result in sexual excesses—one generally hears the story of illicit sexual relations under the influence of these drugs. In actual fact the intoxicants reduce considerably the persons' actual sexual capacity, as after the Primary action of dilation of the blood vessels and increased flow of blood sets in the secondary recessive action. The increase flow of blood stimulates the sex organs which results in a temporary feeling of sexual Power, but in the sober state one feels that he has actually been robbed of the normal sex Power. But even so, people fail to recognise the fraud. Those suffering from their inferiority complex use the stimulants to make good the deficiency. The intoxicating agent removes the resistances in man which are necessary for good social behaviour and this leads to immoral indulgence and even to criminality and the resultant guilt feeling which all the more brings in the inferiority feeling. In this way the vicious circle continues till the man becomes a total wreck. Moreover the drugs have their own poisonous effect on the body cells. Drug addicts invariably become castrated both physically and mentally resulting in total spiritual bankruptcy.

Ascetics obtain physiological conditions similar to the state of ecstasy and mystic bliss in pursuit of their spiritual advancement by the use of nicotinic drugs. Aldous Huxley observes, "A person under the influence of mescaline or lysergic acid will stop visions when given a large dose of nicotinic acid. All our experiences are chemically conditioned, and if

we imagine that some of them are purely 'spiritual', purely 'intellectual', purely 'aesthetic', it is merely because we have never troubled to investigate the internal chemical environment at the moment of their occurrence. Furthermore, it is a matter of historical record that most contemplatives worked systematically to modify their body chemistry, with a view to creating the internal conditions favourable to spiritual insight. When they were starving themselves into low blood sugar and a vitamin deficiency, or heating themselves into intoxication by histamine, adrenalin and decomposed protein, they were cultivating insomnia, and praying for long periods in uncomfortable positions in order to create the psycho-physical symptoms of stress. In the intervals they sang interminable psalms, thus increasing the amount of carbon dioxide in the lungs and the blood stream, or if they were orientals, they did breathing exercises to accomplish the same purpose. Today we know how to lower the efficiency of the cerebral reducing value by direct chemical action and without the risk of inflicting serious damage on the psycho-physical organism. For an aspiring mystic to revert, in the present state of knowledge, to prolong fasting and violent self-flagellation would be as senseless, as it would be for an aspiring cook to behave like Charles Lamb's Cinaman, who burned down the house in order to roast pig." Prohibition of the use of tobacco in any form is therefore an injunction of the Guru against the ascetic practices of self-mortification, as the human mind can be cultivated by social intercourse only.

### SHORNING OF HAIR

Our, conscience demands not merely obedience or compliance with its dictates, but demands punishment, if these dictates are disobeyed. This is the root of what is called 'the need for punishment'. Our fundamental thinking is that 'guilt must be paid', and thus the root of some theories of

'atonement' as well as of the sacrament of 'penance'. Father White says, "The need to atone for real or supposed guilt is endemic in human nature : the sacrifice of the Cross which the Church represents daily in the celebration of the Eucharist, meets a deep emotional need as well as a rational need without which full atonement is impossible. In other words, guilt has to be paid for."

We observe that a man in an impulse commits a crime, especially when he is drunk. He leaves his place and does penance as a self-condemned criminal, living as a hermit. He would take little food given him by those who sympathise him in his self-inflicted sufferings. He would wear no clothes and would live without a shelter in all weathers. The ascetics generally say that they are sinners on account of their evil deeds performed either during the present life or in their past life and that their suffering is an expiation.

Self-condemnation and self-criticism are reflections of parental attitudes and functions incorporated by the child early in life. The character pattern thus formed in childhood is reproduced in various shapes in later life. The restraints of civilization and the renunciation as taught in various religious creeds further reinforce the parental attitudes. The ascetic trend has frequently been noted in the children who refuse nourishment. The child thus attracts the attention of others towards himself. He endeavours to excite pity and concern and thus exerts pressure on the parents, whose patience is exasperated by the persistent refusal to eat. Hunger strikes are avowedly aggressive in intent. A person who inflicts upon himself the sufferings makes his antagonist to witness his sufferings and thus force him to assume the moral but illogical obligation for it. Where direct aggression is not effective the self-punitive technique gives more appeal.

Of late this technique has been used as a most powerful weapon for achieving political ends.



People in order to atone the sins committed by them and to satisfy their guilty conscience, adopt the self-punitive methods which lead to further perversions. It has been remarked frequently that unnatural curbing of instinctual impulse tends to shrink the personality and weakens its capacity for social adaptation. Thus the ascetic often becomes a hermit, serving all ties of affection with his family and fellowmen. The severe restrictions that he imposes on himself for normal pleasure of life, leads to the impairment of qualities of good humour, generosity, frankness, sympathy, companion and energy. His hostile drives make him cruel both to self and others in a passive way. The love which gives sweetness to a man and makes him tolerant, kind, and generous, is totally wanting. Varied methods of self-infliction of injuries have been adopted by the ascetics for their spiritual perfection, they abstain from marriage, relinquish the pleasures of life, abstain from taking food, giving away of the material possessions, and living in utter helplessness. Penances have been part of the religious worship of various religions (except Sikhism) upto the present time

Apathy of the ascetics towards others and themselves will be clearly depicted from the following examples. St. Poemen and six brothers had all deserted their mother to live the ascetic life. The old woman went alone into the desert to see her sons once more before her death. She saw her sons when they were coming out of their cells and were going to the Church. As they saw women coming towards them, they immediately went back to their cells and slammed the door in her face. She remained outside weeping bitterly and calling to them to let her see them. They refused to open the door and told her that she could see them only after their death.

The story of famous Simeon Stylites also gives an account of his flight from the mother and rejection of her. In spite of begging of mother or sister to see him, the ascetic hardens



his heart with the sole idea of deriving pleasure in defeating her. About Simeon Stylites, Lacky says, "He had been passionately loved by his parents and, if we may believe his eulogist and biographer he began his saintly career by breaking the heart of his father, who died of grief at his flight. His mother, however, lingered on. Twenty-seven years after his disappearance, at a period when his austerities had made him famous, she heard for the first time where he was, and hastened to visit him. But all her labour was in vain. No woman was admitted within the precincts of his dwelling, and he refused to permit her even to look upon his face. Her entreaties and tears were mingled with words of bitter and eloquent reproach. "My son", She is represented as having said, "Why have you done this ? I bore you in my womb, and you have wrung my soul with grief. I gave you milk from my breast, you have filled my eyes with tears. For the kisses I gave, you have given me the anguish of a broken heart, for all that I have done and suffered for you, you have repaid me by the most cruel wrongs." At last the saint sent the message to tell her that she would soon see him. Three days and three nights she had wept and entreated in vain, and now, exhausted with grief and age and privation, she sank feebly to the ground and breathed her last sigh before that inhospitable door. Then for the first time the saint, accompanied by his followers, came out. He shed some pious tears over the corpse of his murdered mother, and offered up a prayer consigning her soul to heaven and then, amid the admiring murmurs of his disciples, the saintly matricide returned to his devotions. This was that saint whose penances exceeded those of almost every ascetic of his period for ingenuity and painfulness. A horrible stench, intolerable to the bystanders, exhaled from his body, and worms dropped from him whenever he moved and they filled his bed. Sometimes he left the monastery and slept in a dry well, inhabited, it is said by

demons. He built successively three pillars the last being 60 ft. high and scarcely two cubics in circumference and on this pillar during 30 years, he remained exposed to every change of climate, ceaselessly and rapidly bending his body in prayer almost to the level of his feet. A spectator attempted to number these rapid motions, but desisted from weariness when he counted 1,244. For a whole year, we are told, St. Simeon stood upon one leg, the other being covered with hideous ulcers, while his biographer was commissioned to stand by his side, to pick up the worms that fell from his body and to replace them in the sores, the saint saying to the worm, "Eat, what God has given to you."

Ascetic practices are common among Hindus and Muslims in India. Hindu ascetics remain immovable with their faces on their arms raised upward until the sinews shrink and posture of the body stiffens into rigidity. Some of them expose themselves to the inclemency of weather in a state of absolute nudity or tear their bodies with sharp instruments or lie upon iron spikes. Muslim Fakirs drag heavy chains or cannon balls or crawl on their hands and knees for years.

History gives sufficient proof to the existence of the sense of guilt in ascetics. It is said that their mental suffering was so great that they did not find peace in their self-torture. They struggled with temptation constantly in the forms of imaginary demons and evil spirits and were tormented by what they considered unholy thoughts, always being afraid of being seduced by the devil, who in their opinion visited them in their solitary cells in the dead of night in the form of beautiful women. The ascetics feel that the human body is evil and the source of spiritual degradation and thus should be mortified. Self-punishment of this sort is necessary for them to ease their conscience and to work for salvation (relief from greater punishment, from a higher authority). The masochistic strivings of the ascetics constitute the spirit

of aggression towards self and others coupled with sexual perversion. The individuals inflict untold sufferings on themselves and derive pleasure from these painful sufferings and bear them nobly. Self-mutilation is also practised as a form of religious observance since the earliest times. The mutilations represent sacrifice and usually, the sacrifice demanded of the holyman was that of his sexual life. The worship of Cybele and Attis was introduced in Rome where its orgiastic rites and bloody ritual became popular. We get a clear impression from these practices that self-mutilation served the purpose of offering the supreme sacrifice of the sexual life in favour of the devotion to the gods. Essentially these sacrifices amounted to giving away of one's virility, under the influence of religious fervour, in a bloody and painful manner. Such religious practices continue to be performed by the various sects even upto the present time. The priests of Baal used to perform rain-making ceremony by gashing themselves with knives and lances until the blood gushed out upon them. The human sacrifice later was replaced by shedding of blood without loss of life. In Laconia the sacrifice of boys at the altar of Artemis Orthia was substituted for the sacrifice of men which had previously been offered her. In Chinese literature there is frequent mention of persons cutting off flesh from their bodies to cure parents or paternal grand parents who were seriously ill. In India too bleeding as means of propitiating gods is a common belief.

According to the Semitic religious belief, Adam and Eve, our first parents, sinned by entering into sexual relationship, and that the only way to atone this evil and avoid further sin is to destroy the potency of the human beings. The Christian New Testament, inscribe, "if the right eye offend thee, pluck it out, and cast it out from thee ; for it profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell. And if thy right

hand offend thee, cut it off, and cast it from thee ; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt V. 29-30). The offending member is invariably the organ of procreation. It is well known fact that surgical mutilation of the genitals is practiced as a religious rite by millions of people (Savage and Civilised) by the Jews, the Muslims and many other tribes in Asia and Africa. The ideal behind such a practice is to sacrifice a part for the whole of the organ. Circumcision represents symbolic of castration. Mommsen states that "Hadrian was the first one, not apparently for religious reasons, but because of the superficial similarity of the operations, to equate circumcision and castration, which was one of the reasons that led to a serious Jewish insurrection at that time. His successor granted it to the Jews and also the Egyptians. Otherwise, however, circumcision was considered equal to castration and equally punished."

It is generally believed that circumcision is practiced by men only. This is not true as this practice is also widespread among the women folk of the savage people. The motives for the circumcision of women are the same as for men. All parts of the female genitals are attacked by the circumcisors—in some cases clitoris, in some cases labia majora and in some cases labia minora and sometimes all of these are cut. The apparent cause for this practice is to diminish the passion in the subjects and this helps to maintain virginity in them.

The widespread practice of shingling of hair and shaving is a deliberate cutting off a part of the self i.e. self-mutilation. Dr. Chanda Singh, in his famous book "Human Hair" has given an elaborate account of the physiology of the human hair. Karl A. Manninger in his book "Man against Himself" writes, "Egyptian travellers did not cut their hair until the end of a journey and then shaved their heads as a thank

offering to their god. Greeks youth offered their hair to the local river on reaching manhood. Achilles kept his hair uncut because his father had vowed it to the river Spercheius if his son should come home from war. Both in Arabia and Syria it was customary to cut the hair as a puberty rite. This custom was also followed in Rome where the hair was dedicated to some patron deity. Nero said to have dedicated his first beard to Jupiter. Orestes offered hair at the tomb of his father and this seems to have been a common practice among mourners. The Roman sailors' most desperate vow was to offer their hair to the sea God. A Nazarite was commanded to let his hair grow while under a vow ; afterwards he shaved his hair at the door of the tabernacle and burned the hair as sacrifice. There was rule prohibiting hair and nail cutting during a religious festival. In many of these cases it is thought the offering of hair is a substitution for the whole person. The Americans like the Greeks seem to regard the hair as the seat of life. The scalp lock was supposed to represent the life of the individual and it was regarded as a grave insult to touch the lock lightly. The Pawnee Indian cut the hair close except a ridge from forehead to crown which stiffened with fat and paint and made to stand erect and curved like a horn. Other tribes decorated the scalp lock with ornaments that marked achievements and honours. Difference of rank was often shown by cutting the hair, the shorn hair being characteristic of the slave as contrasted with the long locks of the free men. Among the Franks only the Kings wore their hair long. Cutting off the hair was a punishment for adultery in India and among the ancient Tentons and for other offences among the Assyro-Babylonian. (Compare this with the time honoured custom of cutting the hair of criminals to distinguish them from law abiding citizens). Peruvion women instead of jumping into the funeral pyres of their dead husbands, cut off their hair and threw it in. (a clear ill-

ustration of partial "suicide, substituted for total suicide)."

Hair represent sexual virility. There are individuals who are much attracted towards the hair of their beloved persons. They so much admire the hair that they develop frantic desire to possess them which they often do by cutting it off. The police is aware of these incidents and often is in search of the hair stealers. Karl Monninger further writes, "Dr Robert gave me the following data. There was a youngman who became sexually excited the first time he attempted to shave at about 14 years of age and at each subsequent attempt thereafter. He would rise at 4 O'clock in the morning in order to have the bath room to himself for two hours before his father arose at 6 O' clock, and in this time he would carry out extensive rituals in connection with the removal of the beard. One of these, which was associated with severe pain, was the application of a hot depilatory substance to his face and the falling off the mask thus formed with the hair clinging to it. At the same time the patient began picking at the stubble with his finger nails, trying to gouge out the hairs of the beard. This led to the development of a severe ache which the patient aggravated by pinching the acne lasions to express the pus. The erruption became chronic so that at the age of 21 when the youngman came for treatment his face was marred by an acne indurate. This case is particularly interesting not only because of the sexual significance attached to shaving but also because it shows the exploitation of a conventional form of self-mutilation in association with a definitely, neurotic form (gouging out the hair with the finger nail) both evidently carrying the same significance to this individual. It was suggested to me by Dr. Leo Stone that the fact that hair and the genitals are as closely identified as these studies have shown them to be explained reasons why the ancient and orthodox Jews required of their male members not only circumcision, on the one hand, but the



absentation from barbering, on the other hand, *i.e.*, the hair was retained as if to counter balance the loss of the part of the genitals and permitted for that reasons."

Shorning of hair represents partial renunciation of virility. The story of Samson and the prostitute Delilah, in which the prostitute was able to slay Samson when he had the hair cut, is a relevant in this context. It is a surrender of the inherent instincts to suit the desexualised requirements of the civilisation. Someone has said that the extent of the use of the razor is an index of civilisation (Harnik in Adam and Eve—"And when they had eaten of the tree, their hair fell off and they stood naked", which further illustrates the significance of hair as a symbol of sexuality).

It is a well known fact that people make this partial renunciation for achieving either of the following ends.

They surrender or repudiate the active (masculine) role in order to lessen their sexual passions for leading an ascetic life. It is, therefore, the monks, nuns, and widows shave off their hair and resile into a life of inactivity. The other object of hair cut is to appear more modern and attractive for winning feminine admiration, although less potent and virile.

Man possesses two vital drives—the derive for self-preservation and the drive towards procreation. The latter drive which is popularly known as the "Sex" derive has much wider connotation to apply to any pleasurable sensation relating to the body functions, and also, through the concepts of sublimation, to such feelings as tenderness, pleasure in work and friendship. To the new born child, mouth is the primary organ of pleasure, as he makes first contact with mother's breast, when the breast is withdrawn he substitutes it with thumb sucking or some other object. The interest in the mouth region is never entirely superseded, is seen by the pleasure taken by adults in eating, smoking, kissing and in some sexual pleasures connected with mouth. It is observed

that immediately on the birth of a child he makes sucking movements even before he is put to the breast of the mother. The oral phase is followed by the anal phase and finally to the public phase. In its economic aspects, the sexual drive in an individual is regarded as a closed energy system regulated by the physical law of conservation of energy, so that this energy withdrawn from one area must inevitably produce affects elsewhere. This drive for pleasure and part of self-preservation drive is called "Life Instinct." The force working in us is the "Death Instinct"—and innate destructiveness and aggression directed primarily against the self. Since inwardly directed aggression from whatever source is dangerous to the individual there arises a constant necessity to deal with it in such a manner as to make it less destructive to him. This is done in one of the two ways : by mixing it with the sex drive to take the form of "masochism" (Sexual perversions in which sex and aggression are combined), or by directing it outwards in aggression against others "sadism." Some aggression plays a part in supporting the dictates of a harsh conscience. On the basis of this finding, it is supposed that war is understood as a nation's attempt at psychological self-preservation. If it did not direct its aggression outward, it would finally destroy itself with internal feuds. Suicide is a failure to preserve the self by outward aggression and many lesser form of self-damage from unconsciously motivated accidents, self-inflicted diseases, addictions etc. to satisfy the guilty conscience. The more subtle way to reduce the suicidal tendencies is to cause oneself suffer passively to atone the wrong done. There are the murderers who return to the scene of crime, the criminals leave behind clues such as articles of their personal use, the men who are unfaithful to their wives leave letters from their mistress in their house to enable their wives to discover the secret. Unconsciously, they wanted to be detected so that they could be punished and relieved of their guilt feelings.

This is the basis of men's renunciation of leading normal life and adoption of ascetic way of life.

Society has to domesticate man and check his aggressive tendencies and basic impulses. In consequence of this suppression of natural impulses by society something miraculous happens. The suppressed drives turn into strivings that are actually valuable and thus become the human basis for culture. In the language of science this transformation from suppression into civilised behaviour is called "sublimation." If the amount of suppression is greater than the capacity of sublimation, individual become perverts and it is necessary to allow the lessening of suppression. The thwarted energy can be drained off through sublimation and by erotic pleasures. For example, unmarried women interested in children may give expression to their repressed maternal urges by engaging in orphanage work. Individuals with strong feeling of hostility can seek the outlet for their aggression in vigorous house cleaning, wood chopping, hunting, digging in the garden or surgery. The jealous sister turns the protective nurse. A boy who had an impulse to burn down his father's garage became chief of the fire prevention programme. In this way internally directed aggressiveness disappears and external aggressiveness is directed only towards external dangers.

Our religious and cultural programme should be modelled in such a way that the life instinct (love) should completely prevail over the death instinct (hate). All aggressive energy except that small quantity necessary for self-defence against real dangers should be turned into useful channels and employed in the services of all humanity and in loving God and His Creation. Aggression, destructive energy is thus effectively denatured and by a shift in object and modality it becomes constructive. This is that precisely Sikhism stands for. A normal individual is one who is able to invest his love in God and the Preceptor (Guru) and see Him equally loving in

all humanity. He has primary duties and obligations towards his wife, children and parents, secondarily to his friends and the society at large. At the same time he must invest (sublimate) his aggressive tendencies in such a way that should protect, support and foster a fuller realisation of these loves. Where there is no love, people develop harsh conscience and become more severe with themselves than with others. Sikhism, therefore, rejects all methods of religious approach except of love, work and play—the necessary concomitant of love are Faith and Hope.

Cutting of hair, like other types of renunciations including self-mutilation is a type of self-castration representing the surrender or repudiation of the active (masculine) role both in men and women (all human beings are bi-sexual and contain component parts of the opposite sex). This involves waste of natural endowment which could be used for useful purpose in building up the human personality, character and spiritual advancement. Loss of masculinity leads to many perversions. Where masculinity is repudiated in appreciable extent, the subjects get mother fixation. It leaves no sexual attraction in such persons. If they consort with women at all, it is with women who are much older or much younger than themselves and these are treated either as protecting mother or as inconsequential childish amusements. There is great inhibition in the psycho-sexual development of these persons. Promiscuity is a symptom, whether in men or women, of an essential inability to find deep satisfaction anywhere. Such persons do not love and confine to their marital partner. These persons are constantly trying to prove to themselves and sometimes to others that they are as masculine as their inner voices tell them they are not. This character pattern leads to addiction to alcohol and other intoxicants including tobacco. The injunctions in Sikhism forbidding trimming and shaving of hair, conjugal relationship outside the marital

bond, use of tobacco and eating of 'Koshar' meat, have the same basis that humans should not be castrated and should not become victims of their masochistic strivings of inflicting of self-punishment ; thus making their lives miserable bereft of any spiritual achievement. It is profoundly characteristic of man that he is both an offspring of "physical nature" and the heir of faculties which free him from the limitation of his origin. Spiritual uplift is the summum bonum of man's aspirations, activities and attainments through which natural man puts on super nature. The Sikh Gurus desired that the faculties of men should prosper unhindered and bear flowers and fruits which are of a superior order to their roots. Asceticism places unnatural stress on self-denial. This pattern of self-denial is not free from ego-centricity and motivations. The real "humanism" puts its trust in desire and enjoys life with a good conscience in loving and serving others. Herein lies the real happiness. This does not mean that "humanism" lacks discipline, but that its self-control is constructive and justified by fruitfulness. Humanism finds no virtue in unnecessary self-denial and self-torture with a view to imploring other's sympathies. It finds the good things of life to spring spontaneously from the mind enriched by growth and social intercourse. Sikhism has laid stress on this way of life alone.

Hair dyes of all types should be avoided, as their use is prohibited by the Guru. The dyes contain dangerous substances that may cause severe damage to the skin or eyes, and in some cases even may be absorbed and cause kidney damage.

A more detailed, study of the implications of use of tobacco and 'Koshar' meat has already been made in the preceding sections.

#### CHANGE OF NAMES

The Guru baptised the five Sikhs after imparting them the above instructions. All of them were made to take deep

draught of the 'Nectre, (Amrit) from the bowl one by one. This was another step in repudiating the caste distinctions among men and bringing out the equality of mankind for their fundamental right of spiritual uplift. With a view to further bringing about the sense of equality and virility, the Guru gave the appellation of Singh (Lion) to each of the Sikhs. It was made compulsory that all baptised Sikhs should suffice "Singh" with their names. The Guru conferred the title of "Beloved Ones" to these Sikhs and after they were baptised they were named as under :—

1. Bhai Daya Singh
2. Bhai Dharam Singh
3. Bhai Himat Singh
4. Bhai Sahib Singh
5. Bhai Mokhim Singh

#### THE GURU BECOMES DISCIPLE

The most moving scene of the ceremony was when the Guru asked "Beloved Ones" to initiate him as a member of the Khalsa Brotherhood. The Guru thus became the sixth member of this great organisation. It is therefore proverbially said that the Tenth Master was at once a Guru and a disciple. The Guru therefore suffixed "Singh" to his name and became one with his disciples.

#### ALL SIKHS ASKED TO RECEIVE BAPTISM

The Guru proclaimed that from thereafter all Sikhs should receive the Baptism of Double Edged Sword. The five 'Beloved Ones' prepared the Amrit again and baptised twenty Sikhs. In this way six contingents of "Five Beloved Ones" were made available to baptise other Sikhs. In this way a large number of contingents of "Beloved Ones" were formed and on the Baisakhi day itself thousands of the Sikhs assembled at Anandpur received the Baptism.

It is necessary for the Sikhs administering Baptism to others that they should be able to recite the compositions of



the Gurus from their memory. Out of these compositions the three compositions are of Guru Gobind Singh-Jaap Sahib, Swayayas and Chaupai. From this we come to the conclusion that it was common practice with the Sikhs to commit to the memory the compositions of the Gurus, and that even Guru Gobind Singh's compositions were being widely read by the Sikhs during the Guru's life time.

### THE KHALSA PANTH

Guru Gobind Singh assigned the name of "Khalsa Panth" to the new organisation of all the followers of Guru Nanak thus formed by him. The Guru gave the new salutation of 'Wahi Guru Ji Ka Khalsa Wahi Guru Ji Ki Fateh' (The Khalsa, Pure Ones, is of God; and God's is the Victory). The Sikhs were to greet each other with this salutation whenever they were to meet individually or collectively. The Sikhs should have firm faith that God Himself was the protector of the Khalsa Panth and as such they should have courage and perseverance in all trials and tribulations and should never give vent to negative thinking.

Before creation of the democratic organisation of Khalsa Panth, it was Guru in person responsible for initiation of the people to Sikhism. On selection of the five "Beloved Ones" and creation of the Khalsa Panth, the Guru vested this authority of initiation to Sikhism to the Khalsa Panth and brought to an end the Authority of the Guru in person. The Guru made the historic public announcement that "Khalsa Panth" was the very form of the Guru, and Guru resided in the "Panth ! No one should therefore make any distinction between the Guru and the Panth." The Guru said :—

“Khalsa Panth was his own special form ;  
I reside in the Panth ;  
Khalsa Panth is my body and soul ;  
Khalsa Panth is most dear to me ;  
Khalsa Panth is my True Guru (Master) ;

Khalsa Panth is my brave friend ;  
 I have not said the slightest untruth in this ;  
 God and Guru Nanak are witness to this."

### THE SYMBOLS

**Hair and Comb.** We have already discussed in detail the injunction of the Guru to wear uncut hair. The four above mentioned breaches of Khalsa discipline were as a matter of fact enforced from the times of Guru Nanak. As Guru Gobind Singh was to end the personal Guruship, he created the Khalsa Panth and the new initiation ceremony. In this ceremony adoption of the preachings of the earlier Gurus was given a draconian form. The comb is necessary for clean maintenance of hair. It also implies that hair should not be matted in the fashion of ascetics.

### KARA (IRON BANGLE)

We have already mentioned in the preceding chapter that the Iron Bangle is the reminicent of the victory over superstitions.

The Iron Bangle has two other meanings—(1) Its round shape without any beginning and end, (2) Iron as the material used for its making.

The round global structure of the bangle denotes the belief in an universal human society. True equality is the only true morality or true wisdom. An individual is one among the many in a society and should undertake his right place in it. He is to adjust themself with others with a spirit of co-existence. Rivers adjust themselves to the terrain though which they pass, trees respond to the atmospheric conditions and the need for water, grass trodden upon rise up again and the birds of passage fly towards regions best suited to them. The fundamental maxim of morality is "live and let live." A man is not only to tolerate the existence of those who are different from him but also to co-operate with them. Since the whole universe has been cre-

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ated by God. Who has manifested Himself equally in all His creation, a Sikh is enjoined to believe in the Brotherhood of Mankind. The goal is maturity of character, which is the progress in real sense. In conceiving it we conceive the matrix of humanism on which so much stress has been laid down in Sikh teachings. Guru Ram Dass founded the city of Amritsar and Guru Teg Bahadur the city of Anadpur. It was the Guru's personal initiative that a large number of men and women of different creeds came to settle in these cities. Guru Tegh Bahadur sacrificed his life for the freedom of the people belonging to a faith other than his own.

While Sikhism advocates the universal outlook of toleration and co-operation among peoples, it lays stress that the essentials should not be compromised under any threat or duress—the Iron Bangle inspires us of sternness and constraint.

In addition the Iron Bangle inculcates in Sikhs a sense of basic equality of all humans irrespective of their status in society as the rich and poor wear it alike.

#### KACHERA (SHORT DRAWER)

This is a symbol of chastity and purity in sexual conduct. From the hygienic point of view also this is considered as a necessity.

In Vedic texts performance of certain sacrificial rituals through hereditary priestly class, Brahmans, is prescribed. The Vedic texts forbid those persons to perform the rites who have not undergone the ceremonial purification and are not clad in "dhoti", an untailored piece of cloth used in place of pair of trousers. Kachera is, therefore, a symbol of abandoning of the Brahmanic ritualism and the creed of sacrificial offerings.

#### KIRPAN (SWORD)

A Sikh is required to keep on his person at least a mini-



ature Kirpan (Sword) as a symbol of his respect for knowledge. In legends of different civilisations and cultures, sword has been depicted as a symbol of knowledge which cuts as under the veil of ignorance. This idea finds an expression in the writings of Guru Gobind Singh also. The Guru has further exalted the symbolic value of Sword as the Supreme Power of God (Father Symbol), which is creative in nature and the Saviour of the righteous and the meek. Please also see Chapter 15.

It will be observed from above, that out of the five Ks, Iron Bangle and Sword have the symbolic values only, while the remaining three Ks, Uncut Hair, Comb and Kachera have the utility value in our day-to-day life.

#### EFFECT OF THE BAPTISMAL CEREMONY

Gordon says, "All was designed to give the Sikhs distinct national character in opposition to the ways of other people, and keep alive a sense of duty and profession of faith. The dry bones of an oppressed peasantry were stirred into life, and the institution of the Sikhs Baptismal rite at the hands of a few disciples anywhere in a place of worship, in the house, or by the roadside, brought about the more full widespread development of the new faith." Pyne is also of the similar view, "One of the most important results of (Guru) Gobind Singh's activity was the large increase in the number of followers."

**(Note :** It is observed that in certain rich Sikh families, the Baptismal ceremony is arranged at their places. In this way they only become to know of the discipline prescribed in Sikhism but remain aloof from the common people—the true spirit of equality of all human beings is not imbibed by them).

## CHAPTER VIII

AFTER HEARING the news of creation of the Order of the Khalsa by administrating the "Amrit" (Baptism of double-edged sword) from the Brahmans of Anandpur, the Pama Brahman of Kehloor State was kindled with animosity and rancour. Prince Mohizam (Shah Alam) had proceeded towards Afghanistan in 1688 A. D. The Hill Rajas were completely subdued by the Prince. They, therefore, continued to pay tribute to the paramount power dutifully, and harboured no fear from it. The Rajas and the Brahmans made common cause against Guru Gobind Singh. The Brahmans were observing that people were fleeing out of their trap and the Rajas were afraid that they would not use the people as their serfs. On the incitement of the Brahmans, the Rajas were on the look-out for an opportunity to strike at the Guru.

### DOING AWAY WITH THE 'MASANDS'

'Masands' were the class of preachers whose additional duty was to collect the tithes and other offerings from the Sikhs and transmit them to the Guru. Guru Arjun appointed many Sikhs as 'Masands' and sent them to different parts of the country. They were generally of great standing and character, but gradually deterioration was brought about in them due to frequent handling of cash and other valuables, as very few could overcome the allurements of the money. Hardly a day passed when cases of misappropriation of money by the 'Masands' were not brought to the notice of the people. The 'Masands' were, thus, given to a life of pleasure and indulgence.

When earlier the Guru had installed the big war drum 'Ranjit Nagara', the 'Masands' were greatly disturbed. At



that time they dared not ask the Guru not to make warlike preparations but caused the Guru's mother, Mata Gujri, to intercede and impress upon the Guru not to tread on the warlike path but to confine his activities to worship of God and other purely religious activities only.

At Dehra Dun, the Guru had learnt all about the 'Masands' of Baba Ram Rai. The Guru became suspicious about the conduct of the 'Masands' in general. It so happened that some dramatists came to Anandpur in those days. The themes of the plays of the dramatists generally depict the most vital current problems in a jocular way under the guise of 'just for fun'. At times the dramatists work as the great reformers. The dramatists of Anandpur enacted a drama exhibiting the ways of the 'Masands', which the Guru and the Sikh sangat observed. It was a terrific scene—indulgence in wine and women, harshness towards the Sikhs threatening to curse them on account of their love for the Guru. This had a great impact on the audience. The Guru fully became aware of the conduct of the 'Masands' and this event left an indelible impression on his mind. This took place in 1701 A. D.

The Guru had created the Order of the Khalsa and had organised the Sikhs in such a way that they could stand on their own feet firmly till eternity. The Guru, thus, ordered complete dissolution of the class of 'Masands' and directed all the Sikhs to have nothing to do with them henceforth.

#### BALIA CHAND AND ALAM CHAND

We have already given an account of the two Hill Rajas who attacked the Guru whilst he had gone to jungle with a few Sikhs for a game. The Rajas were defeated and took to flight. The Sikhs went in pursuit of them and when they found themselves detached from the Guru, they were greatly upset and returned. This battle was fought in 1701 A. D.

## FIRST BATTLE OF ANANDPUR

The Hill Rajas were much worried and jealous of the bravery and courage of the Sikhs, as the hill soldiers were very much scared of them. The Rajas were wonderstruck at the virility of the Sikhs as before their conversion to Sikhism they were the same low-caste, spiritless people in their servility.

As the Rajas were paying tributes, they experienced no threat to their authority from the Mughals. They were, however, very much concerned over the revolution being brought about by the Guru among the people. They felt that the people were raising their spirit from the lowness and servility and posed a serious threat to their authority and luxurious way of life. The Mughals had the same suspicions in their minds in respect of the Khalsa Movement. The Rajas sent their emissaries to the Viceroy of Sirhand to support their representation to the Emperor of Delhi for an armed help against the Guru.

Aurangzeb at that time was in Southern India. Both the Rajas and the Ministers in Delhi made false accusations against the Guru and got the Emperor agree to the provision of armed help to the Rajas. An army, numbering more than ten thousand soldiers, was despatched from Delhi under the joint command of two Generals, Painsde Khan and Dina Beg. The forces of Hill Rajas of Kehloor, Jaswal, Sarmoor etc. also joined them enroute to Anandpur. On hearing the troop movement of the Imperial and the hill forces against the Guru, the Sikhs flocked to Anandpur in order to preserve their existence. The Sikhs were greatly outnumbered by the enemy forces. The only difference was that the enemy forces comprised mercenary men whilst the Sikhs constituted a voluntary force fighting for freedom and human values. The Sikh forces were led by the five 'Beloved Ones', Bhai Ude Singh and Bhai Alam Singh.

The enemy made a forceful attack at Anandpur and there was severe fighting. General Painde Khan made his way towards Guru Gobind Singh and challenged him to a duel, Painde Khan discharged two arrows one after the other from his bow towards the Guru, who remained unhurt. Now the Guru shot Painde Khan with an arrow which pierced his head through his ear. As soon as Painde Khan fell, the hill forces became dejected and made a quick retreat. General Dina Beg, however, tried to organise his forces for another attack on the Sikh forces, but was wounded while fighting. The morale of the Imperial army was utterly gone and it had to retreat. The Sikhs pursued them upto Khaidrabad in District Ambala, Tehsil Kharar, where a Gurdwara stands in memory of this event. This battle was fought in the early months of 1701 A. D.

## SECOND BATTLE OF ANANDPUR

The Hill Rajas became restless. They felt extremely humiliated to have been defeated by those who were considered as the dregs of the society as they were from the weavers, barbers and confectioners to whom fighting was completely an unknown art. The Rajas were faced with the grave problem as the people in their states were also becoming the followers of the Guru. The Rajas feared that they would not for long keep their hegemony over the awakened people.

All the Hill Rajas assembled at Bilaspur, the capital city of Kehloor State. They were now face to face with two grave problems firstly, if they did not check the tides of the Sikhs, then the people in their States would no longer be kept in servility; secondly, if they sought help from the Mughals, they would have to experience more interference from them. It was also feared lest the Mughals should totally annex their territories.

It was decided at Bilaspur that the Rajas would not seek any extraneous help and all Rajas with their concerted eff-



orts would exterminate the Guru completely. It was then November of 1701. The Rajas sent an ultimatum to the Guru to accept their paramountcy. But the Guru had no State of his own; therefore, there was no question of paying any tribute to the hill chiefs. Then what else was the requirement of the Hill Rajas ? The Rajas and their Brahman advisers were vindictive as the Guru's teachings of equality, love of one Formless God and the Baptismal ceremony were against their creed and established customs. They wanted the Guru to part company with the lowly people ; but this remained their pious wish only. The Guru advised the Rajas to live in amity with their subjects and not to treat them as underdogs. It was not wise for them to become subservients of the Mughal rulers by alienating their own people. The Rajas turned deaf ear to these counsels.

In medieval times, all towns and cities of repute had the safety walls constructed around them and forts were also raised in them for defence against any outside attack. Accordingly, the Guru had got constructed five fortresses at Anandpur in 1689 A.D. These were Anandgarh, Lohgarh, Fatehgarh, Keshgarh and Holgarh. On hearing about the bad intentions of the Hill Rajas, about 500 Sikhs from all parts of the Punjab joined the Guru's forces. When the forces of the Hill Rajas advanced towards Anandpur, the Guru despatched two contingents, each consisting of 500 Sikhs under the command of Bhai Ude Singh and Nahar Singh for the defence of the city. The opposing armies met outside Anandpur and fierce fighting ensued. Jagatulla, the leader of Roughars and Gujars who had also joined the Rajas, was killed on the very first day of the fighting. The Hill Rajas fought desperately to recover the body of Jagatulla, but were unsuccessful. Thus, they failed in their objective to rout the Guru. They assembled in the evening. The Raja of Mandi counselled that they should make peace with the Guru, but the proposal was

bitterly opposed by the Rajas of Handoor and Jaswal.

On the second day, the Hill Rajas made another forceful attack which was defended by the Sikhs with equal strength. The Rajas realised that it was not an easy task to subdue the Sikhs on the battlefield. They decided that a seige be laid around Anandpur so that there was no ingress of men and material to the city. Anandpur remained under seige for twenty days. The Rajas observed that this too had no effect on the Sikhs. The Rajas became restless and decided not to prolong the war but to end it by immediately defeating the Guru in sudden surprise attack. The Rajas got an elephant equipped with shields on the forehead and intoxicated the beast with liquor. The beast was to charge the fort of Lohgarh held by the Guru. A large number of hill soldiers followed the elephant, as they were to enter the fort as soon as the gate was smashed by the beast. Rajas Kesri Chand of Jaswal had firmly resolved and swore by his gods that he would completely rout the Guru.

The Guru asked a valient Sikh by the name of Bachittar Singh to repel the beast. A few Sikhs also accompanied Bachittar Singh. The Sikhs beseeched the blessings of the Guru in discharge of this mighty task. They opened the gate of Lohgarh fort and advanced towards the elephant. Bachittar Singh raised his lance and drove it through the elephant's head armour. The beast was badly wounded and in great anger turned backwards. The rider fell down and the beast trampled numerous hill soldiers under his feet. The Sikhs advanced further and took a heavy toll of enemy soldiers who were in utter confusion. Rajas Kesri Chand was seen giving encouragement to his men and was advancing towards the fort. Bhai Ude Singh, along with few Sikhs, engaged Raja Kesri Chand and his men for some time. At last Kesri Chand was wounded and fell down from his charger. The Rajas of

Handoor and Kehloor States were also wounded. On this day also the Sikhs had an upper hand.

The Rajas did not learn any lesson and in their pride were adamant to rout the Guru. Next day the Raja of Kangra, Ghumand Chand, took the command of the hill forces. Throughout the day both sides engaged themselves in heavy fighting. All of a sudden in the evening Ghumand Chand received the gun shot and was wounded. The hill chiefs were much disappointed and made a retreat under the cover of darkness of the night, and in this way brought the fighting to the end. This battle was fought in the closing months of 1701 A. D.

### BAITLE OF NIRMOH

The combined forces of Hill Rajas proved unsuccessful to dislodge the Guru. The Rajas were afraid of approaching the Emperor repeatedly lest it should prove fatal to them—the Emperor might annex their territories. They now planned to betray the Guru in the name of religion and piety. They thought that the Sikhs could not be defeated whilst they were in their forts at Anandpur. They, however, hoped to be successful if they could engage the Sikhs outside Anandpur.

On the advice of Pama Brahamin the Rajas prepared a model of cow made of flour and addressed a letter to Guru Gobind Singh. They swore by the cow and promised that they would no longer molest the Guru if he were to go out of Anandpur for a few days only. In this way, the Rajas would restore their lost prestige and would be considered as victorious by their respective peoples. In this way much of unnecessary bloodshed would be avoided.

Pama Brahamin, along with few men, went to Anandpur and stealthily placed at the gate of Lohgarh fort the letter and the cow model. When the Sikhs saw these things, they conveyed them to the Guru. The Guru saw through the game of the Rajas, but decided to leave Anandpur for some time



to expose them. If peace was to come, it was most welcome, but if the Rajas wanted to test the valour of Sikhs outside Anandpur, they could also do so. The Guru left Anandpur and went along with the Sikhs to a village called Nirmoh and halted at a mound there. (Nirmoh is situated near Kiratpur). The Rajas of Kehloor and Handoor were on the look-out for this opportunity and attacked the Guru. Even now there appeared no chance of their success. They, therefore, sought the armed help from the Viceroy of Sirhind.

According to the old chronicles, the Hill Rajas hired two Muslim gunners with a promise of rich reward for their services. The gunners were to make the Guru their target, who was sitting on the mound. The gun was fired and a Sikh standing near the Guru was killed. The Guru thereupon immediately shot two gunners with his arrows. The gunners were buried at that place where their tombs still exist. The mound where the Guru was sitting is called "black mound". A Gurdwara exists there in the memory of the martyred Sikh.

Sirhind is situated at a distance of 45 miles from Anandpur. The Viceroy of Sirhind, Wazir Khan, came to Nirmoh with a big force. The Sikhs were, thus, besieged—on one side were the hill forces, on the other side the Mughal forces; towards Guru's back was Anandpur and in front river Sutlej. There was severe fighting throughout the day. At night the Rajas kept themselves busy in poisoning the ears of Wazir Khan against the Guru. Next day again the Mughal and hill forces attacked the Guru from their respective sides. The Mughal and hill forces greatly outnumbered the Sikhs. The Guru did not consider it wise to go back to Anandpur. Across river Sutlej was the State of Basoli, the Raja of this place had made prayful beseechings to the Guru to pay a visit to his State. Guru Gobind Singh along with the Sikhs crossed

River Sutlej under the cover of gun fire, arrows and other missiles.

The Hill Rajas were much pleased at this. This paid handsome amount of money to the Viceroy of Sirhind and came back to their respective States. This battle was fought in December 1701. Bhai Sahib Singh, one of the five "Beloved Ones" was martyred in this battle.

#### BASOLI

The Hill Rajas rushed in pursuit of Sikhs by crossing the river Sutlej, but were given hot reception by the Sikhs. The hill forces fled from there. The Gujars and Rangars of village Kalmot, finding the Sikhs in trouble, assaulted them but were beaten back.

#### RETURN TO ANANDPUR

After staying for some days at Basoli, the Guru along with Sikhs returned to Anandpur. Raja Ajmer Chand of Kehloor considered it advisable to live in peace for some time with the Guru. He and certain other Rajas made some offerings to the Guru. In this way a couple of years passed peacefully, but the Guru's ever-increasing following of the people remained the cause of apprehension in their minds. Baptism of the double-edged sword had brought about a great change in the people. The Sikhs were organised into a well-knit organization of great warriors.

#### GOES OUT ON TOUR FOR RELIGIOUS PREACHINGS.

When the Hill Rajas stopped their mischievous designs against the Guru, he left Anandpur towards Malwa tract (Lakhi Jungle) It was then middle of 1702 A.D. The Guru spent the rainy season at Sabo-ki-Talwandi (near Bhatinda) with Chaudhari Dalla. The Guru visited 'Lakhi jungle' and was to return to Anandpur when he heard of the holding of a big festival at Kurukashetra on the occasion of Sun-eclipse. (Guru Gobind Singh blessed the arid lands of Malwa tract as 'Lakhi Jungle'). Raja Ajmer Chand and other Hill Rajas were

proceeding towards Kurukashetra. The Guru along with the Sikhs also went to Kurukashetra to show true path to the superstition ridden people. It was then January 1703.

### THE FIRST BATTLE OF CHAMKAUR

From Kurukashetra the Guru proceeded towards Anandpur and halted at Chamkaur enroute. At that time two generals, Saiyad Beg and Alif Khan, were leading the Imperial troops which were being moved from Lahore to Delhi by passing through the hill states. Ajmer Chand availed of this opportunity of way-laying the Guru. He requested the Generals to make their troops available to him and promised to pay them two thousand rupees per day. The Imperial troops, thus hired, along with the hill forces made an attack on the Guru at Chamkaur. Although there were only a handful of Sikhs there, yet they gave a heroic fight to the hordes of enemy troops. Saiyad Beg had heard about the saintly qualities of the Guru. He was very much impressed to see the few Sikhs facing the hordes of the invading troops in self-defence. He felt that aggression on peace-loving Sikhs was immoral and unwanted. When severe fighting was going on, Saiyad Beg along with some soldiers, joined the Sikhs. Alif Khan alone could not stand against the Guru and also withdrew from the contest and made his troops march towards Delhi. The Guru along with the Sikhs returned to Anandpur. Saiyad Beg with his companions came to Anandpur and stayed there.

### THIRD BATTLE OF ANANDPUR

The Hill Rajas were fully exposed. It was proved that they were not to be relied upon anymore.

At Anandpur, about 800 armed Sikhs used to stay with the Guru. The Rajas thought that their animosity towards the Guru was no longer a secret and that Anandpur was not at that time strongly defended; as such that was the opportune time to rout the Guru. The Rajas of Kehloor, Handoor,

Chamba, Fatehpur and others jointly invaded Anandpur. The Sikhs engaged the invaders on the outskirts of the city. The Sikhs were very much less in number in comparison to hill forces. The Sikhs therefore had to suffer heavy losses, but won the battle. The hill forces eventually took to their heels. This happened in 1703 A.D.

#### FOURTH BATTLE OF ANANDPUR

The following of the Guru was on the increase. The strength of the Sikhs was virtually the strength of the people, as those people had joined the ranks of Sikhism who had mercilessly been trampled under the heels of cruel Moghal and Khashatraya rulers and the Brahmans. For obvious reasons the strength of the Sikh organisation was considered to be a challenge to the authority of the hill rulers. They therefore became dead enemies of the Guru. They made many representations to Emperor Aurangzeb against the Guru. The Emperor was in the South far away from the capital. The Rajas and the Moghal officials painted a horrible picture of the naffa ithenirs Punjab, thus accusing the Guru of raising a rebellion against the Crown. In deference to the wishes of the Emperor, a large army under the command of General Said Khan was despatched from Delhi to Anandpur to subdue the Guru. Said Khan was the brother-in-law to the celebrated Pir Bhuddhu Shah of Sadhaura, who had served the Guru in the battle of Bhangani and had sacrificed his two sons there.

Whilst proceeding to Anandpur from Delhi, Said Khan halted at Sadhaura and met Pir Bhuddhu Shah. He heard about the nobility and humanity of the Guru from the Pir. Said Khan also learnt that the Guru possessed no state nor had he attempted to do so inspite of the fact that he repeatedly defeated the hostile Hill Raja whenever they attacked him. This created a conflict in the mind of Said Khan. The Pir's own matchless sacrifice for the cause of the Guru also made a deep impression on his mind. The truth began to appear

before him in a naked form. However he was still double-minded and wanted to see things for himself. He led the army towards Anandpur. It was march 1704 A.D.

Said Khan invaded Anandpur on Wednesday, the 29th March, 1704. The Sikh peasantry was busy with sowing of the crops. The Guru at that time had only 500 Sikhs with him. The Guru began to defend the town with the help of these few Sikhs. As the Moghal forces were in very large numbers, the Sikhs were somewhat uneasy. The Guru encouraged the Sikhs and removed all their fears. General Saiyed Beg, who had joined the Guru at Chamkaur, had become his follower and was living with him. Another faithful Muslim, Mainman Khan, was also living with the Guru. When Said Khan invaded Anandpur, these Muslim followers of the Guru requested him for the permission to fight for the defence of the town. The Guru sent a few Sikhs with these two Muslim warriors to fight, Saiyed Beg became engaged in a combat with a Hill Raja, named Hari Chand. The Raja was killed by Saiyad Beg. He then had to face General Dina Beg, who mortally wounded the former. Saiyad Beg died with the name of the Guru on his lips. Maiman Khan fought heroically and wrought great havoc in the Imperial army, but was later martyred.

General Said Khan was wonderstruck to see the valour of the Sikhs, who were in very small numbers. When Said Khan saw Saiyad Beg, Maiman Khan and a number of their other Muslim associate soldiers on the side of the Guru, he was convinced that the Guru had no enmity with anyone and had no territorial ambitions. Said Khan now believed all what had been said to him by Pir Bhuddhu Shah. He was so much touched by the saintly qualities of the Guru that he turned aside and did not take any part in the battle. Ramzan Khan then took the command of the Imperial forces. On the battlefield, Ramzam Khan was shot at by the arrow of Guru Gobind Singh and was wounded. Even then 500 Sikhs were insufficient

to face the hordes of the enemy. The Guru had to leave Anandpur. The Guru got the womenfolk and children escorted by the armed Sikhs and evacuated all of them to a safer place. The Moghals occupied Anandpur and after plundering the town made their way towards Sirhind.

The Sikhs became restless to see the fall of Anandpur and felt shocked. They sought the permission of the Guru to make raids on the Moghal army. The Moghal soldiers intoxicated with the war booty were lying care-free at night. They had not dreamt even that those few Sikhs had enough courage to take them unawares. The Sikhs under the cover of darkness made a furious surprise attack on the invaders. Complete confusion prevailed in the ranks of the Moghal army and in this turmoil the Sikhs recovered from them the articles looted by them and recaptured Anandpur. This news was communicated to Aurangzeb in the South in a very much exaggerated form.



## CHAPTER IX

### UNREST IN SOUTHERN INDIA

AURANGZEB ENGAGED himself in warfare in the South for twenty long years. In his armies over a hundred thousand soldiers died annually ; while the number of pack oxen, camels, elephants etc. was over three hundred thousand. Famine raged during these years and the enfeebled people became the victims of frequent epidemics of plague. The Imperial army was equally affected by the pestilence.

The Marhatta disturbances increased considerably. They became dominant over whole of the area and in 1699 A. D. they crossed river Narbada and plundered the Jat territory of Malwa tract and from thence onwards the practice became a matter of course. They possessed artillery, muskertry, elephants and camels just like the Imperial army.

In South of river Narbada, a severe famine raged during 1704 A. D. The price of grain grew much higher. In the Imperial camp in particular many men perished of hunger. The Moghals and the Marhattas made many kinds of illegal exactions from the peasants in particular and from other people in general. There was therefore general unrest in the South.

Aurangzeb's last years were unspeakably sad. His conquests in South ended in chaos and anarchy. A sense of loneliness haunted him in the old age, for all his older nobles, friends and survivors of own generation had died, and the only exception was Asad Khan, his minister and personal companion, who was five years younger to him.

Aurangzeb was in such a frame of mind when he received the reports of his ministers and the Hill Rajas against

Guru Gobind Singh. They gave a horrible account of the Guru and his activities. The unrest in the South was before Aurangzeb. He visualised that the Guru and the Sikhs had created similar situation in the Punjab as was created by Marhattas in the South. The existence of Sikhs in the North was considered to be a threat to Moghal empire. The Emperor therefore immediately ordered the Viceroy of Kashmir, Lahore, Sirhind and Delhi to despatch all their forces for invasion of Anandpur. The hill forces were also to join the Imperial forces. Those who serve the downtrodden people and champion their cause, have to face the heavy odds !!!

#### THE FIFTH BATTLE OF ANANDPUR

The names of the Viceroy are given below :—

Kashmir—Zabardast Khan

Lahore—Dilwar Khan

Sirhind—Wazir Khan

A religious war cry (Jehad) was also raised in the tribal areas of the North-western India. A large number of men from these areas accompanied the forces led by the Viceroy of Kashmir.

#### HILL RAJAS, GUJJARS AND RANGARS

The Moghals were making huge war preparations on the persuasion of the Hindu Hill Rajas. The Rajas were vindictive to the Guru as his teachings of liberty and equality of people were against their creed and were apprehensive of the rise of their subjugated people. They therefore preferred to live in servitude under the Moghals than to live in peace with the Guru. All the Rajas with their respective forces joined the Imperial forces. These Rajas were of Kehloor, Kangra, Jaswal, Nalagarh, Kulu, Kainthal, Mandi, Jammu, Chamba, Garhwal, Bushair, Bijarwal, and Dudhwal. Rangars and Gujjars in their thousands accompanied the hill forces.

#### A LARGE MASS OF HUMANITY

A huge mass of humanity set against the Guru in their

attempt to extirpate him. There were about two hundred thousand soldiers in uniform. The auxillary and the volunteer forces who had accompanied the regular forces were manifold. Apart from the religious frenzy, the people thought that a great wealth was amassed at Anandpur and that they would make their fortune with the war booty.

#### SIKHS TOWARDS ANANDPUR

When Guru Gobind Singh heard the news of the Imperial Orders to invade Anandpur, the Guru sent messages to the Sikhs in all parts of the country. The Sikhs who had experienced the taste of liberty under the leadership of the Guru knew it well that the Guru cherished no enmity against anyone. The Guru had many times vanquished the Rajas and the Imperial forces but had not occupied an inch of their territories. The Guru had even ignored the excesses perpetrated by the Rajas and had never on his own attacked their territories in retaliation. Then why this huge armies and other people were up to sack Anandpur ? The only reason was that the Rajas, Moghals and the people in authority felt sore over the Guru's programme of equality of mankind and uplift of lowly people. The Sikhs understood it clearly that their survival as a people was linked with the Guru. As the messages of the Guru reached them they made their way towards Anandpur. They brought with them their horses, other war materials and articles of food for their subsistence. In this way the Guru could assemble about ten thousand armed Sikhs for the defence of the town. The Sikh strength was negligible in comparison to the invaders.

#### WAR PREPARATION IN ANANDPUR

As there had been frequent invasions of Anandpur by the Rajas and Moghals, many inhabitants left the town for good. When the Guru heard that forces of the four Viceroy, Hill Rajas and other people were to make invasion of Anandpur he advised the remaining families to leave the town. The poets

and the scholar on the court of the Guru were also asked to leave Anandpur.

### MOGHALS AND HILL FORCES MEET

The forces of the Viceroy of Delhi and Sirhind and the Hill Rajas met near Ropar. The Rangars and the Gujars also joined them there. The forces of Viceroy of Kashmir and Lahore and the volunteer forces assembled on the banks of river Sutlej. Thus on 20th May, 1704 Anandpur was invaded from two directions. Kashmir and Lahore forces attacked from Western side while Delhi, Sirhind and hill forces from the Eastern side.

### DEFENCE OF THE TOWN

The Guru deployed 500 Sikhs in each of the five forts—Kesgarh, Anandgarh, Holgarh, Lohgarh and Agampura and gave necessary instructions to all the Sikhs for making an effective defence of the town.

### FIGHT BETWEEN OPPOSING FORCES

The allied invading forces launched an offensive with full force. The Sikhs engaged the enemy outside Anandpur to check their advance. There was the most terrific battle that was ever fought at Anandpur. Anandpur is situated on a higher level and the enemy was pitched at a lower level. The Sikhs caused havoc in the enemy ranks as a result of artillery firing and hand to hand fighting ; for it was a life and death struggle for them, while the invaders had no stakes except to achieve their nefarious ends. The Sikhs were imbued with fervour and moral courage of fighting a righteous war in self-defence. The enemy forces constituted of mercenary soldiers, the religious fanatics and the vagabonds desirous of becoming rich with the war booty. The leaders of the invading forces realised it very well that they were aggressors and had taken arms against the most humane and saintly persons. The guilt feeling in them sapped them of their moral courage to fight heroically.

The fighting continued for a month in this way. The Vice-roys observed that there was no chance of routing the Guru and the Sikhs on the battlefield. The rainy season was fast approaching. They therefore decided to lay a complete seige of the town so that nothing could get there and the Guru might capitulate on exhaustion of his supplies. The invaders formed a complete circle of investment safe from the range of artillery fire of the Sikhs.

Anandpur was a small town with few inhabitants. About ten thousand Sikhs had come from outside to fight on the side of the Guru. The Sikhs had brought with them horses, arms and articles of food. But who knew it that there would be protracted fighting for months together ? Food supplies both for men and the animals ran short and considerable difficulty began to be experienced. The Sikhs had to reduce the intake of food to tide over the situation.

### RAIDS ON INVADERS

The raiders were of the view that the Guru would capitulate soon due to shortage of supplies. This plan of the enemy was rendered ineffective by the Sikhs. The Sikhs started making night sorties on the invading forces. They would snatch food and arms from their opponents, and were always on the look-out of the opportunity to take them by surprise. But in this way also the Sikhs could not fully replenish their depleted supplies. The enemy became more cautious of the Sikh raiders and shifted their food storage and war material to safer places outside the reach of the Sikh raiders. This move of the enemy gravely affected the position of the Sikhs.

### HAZARDS BEFORE THE INVADERS

The Sikhs were in much trouble due to the shortage of the food. The invaders on the other hand were also not free from trouble. They numbered hundreds of thousands, caused desolation, anarchy, rape of womenfolk and destroyed the crops in the neighbouring villages. The people in general therefore turn

ed against them. The forces were scattered widely—there was the difficulty of procuring food for them and transporting it to their respective places. Aurangzeb had good experience of the warfare, as he inextricably involved in fighting in Deccan where he had to lay sieges to a number of towns. He, therefore, knew it well that if a siege was prolonged, the civilian population suffered and turned against the invaders. He became apprehensive lest there be a general uprising in the Punjab. The position was that the might of the vast empire, practically all the Imperial forces stationed in Northern and North-western India coupled with other Auxillary forces were put into action to capture a small town of Anandpur only, which they had not been able to do so for months together. The Emperor was outraged at the inefficiency of the Viceroys and began to censure them of their unsuitability.

#### A NEW PLAN OF THE ENEMY

The Moghul commanders and the Rajas observed that their combined forces could not subdue a handful of the Sikhs and that their difficulties were mounting high. They had to face the anger of the Emperor and the people alike. They became worried over their failure as their existence as Viceroys and the Rajas was now at stake.

The four Viceroys and the 22 Rajas hit a plan to deceive the Guru, so that he could either be caught or killed. They sent a letter to the Guru wherein the Rajas swore by the cow and the Viceroys by the Holy Koran and stated that as the Guru did not possess any territory, the fighting was unnecessary and uncalled for and that they were averse to it. They further stated that the Guru would also likewise disapprove of unnecessary bloodshed. They requested him that he should leave Anandpur with bag and baggage and assured him the safe conduct. They pleaded that in this way they would be able to satisfy the Emperor and save their positions.

Chivalry alone is not sufficient to face a cunning and de-



ceitful enemy. It is necessary for the brave men that they should be well-versed in war tactics and political strategy. Most of the inhabitants of Anandpur became fearful on experiencing the seige round the town for a long time and facing the food 'shortage. When the Guru received the letter from the Viceroys, these people began to impress on the Guru to accept the terms of the peace. The inhabitants of Anandpur, however, did not have any knowledge of the difficulties experienced by the invaders themselves. They took this as a liberal offer from the enemy, and taken full advantage thereof. The Guru told the people that earlier also these Rajas had taken oath of the cow when giving a similar promise of the safe passage for leaving Anandpur. At that time the Sikhs had hardly reached the neighbouring village of Nirmoh, when the Rajas made a surprise attack on them notwithstanding their promises on oaths. But the weak and terror-stricken people felt their safety in leaving Anandpur and saw their death in their continued stay there.

#### HOLLOWNESS OF ENEMY'S PROFESSIONS PROVED AGAIN

In order to reassure the weak-minded people of Anandpur, the Guru wrote to the Moghul commanders to provide him with sufficient number of mules in order to carry the movable property consequent on evacuation of the town. The Moghul commanders and the Rajas became over joyous to read the Guru's letter, and at once sent the mules to the Guru. The Guru got the sacks filled with garbage, torn shoes and clothes and othes rubbish. The sacks were loaded on the mules and a coverage of beautiful brocade was put on them. Torches were placed on rhe heads of the mules and were led out at the dead of the night. As soon as the enemy forces saw the rich property of the Guru moving out, they advanced towards the mules to plunder it. The oaths taken by their leaders were only a fraud. They however were greatly disap-

pointed and humiliated to see the contents in the sacks. The Sikhs leading the animals quietly returned to Anandpur. In this way the inhabitants of Anandpur understood the motives of the enemy once again. Thereafter they did not insist the Guru to vacate Anandpur.

#### WATER SUPPLIES CUT OFF

The invading forces completely surrounded Anandpur with a view to completely preventing ingress of supplies or any other aid from outside. In this way they planned to do away with the encircled Sikhs to compel them to surrender. It was well nigh impossible for the thousands of men and the horses within the seige in this small town to subsist on their meagre resources for a long time. Even the water supplies to the town were cut off by diverting the current of the stream which was passing near Anandpur. As the seige became protracted, the Sikhs faced acute shortage of food. They even exhausted the leaves and barks of trees, which were ground and boiled and taken as food.

#### THE RESOLVE OF THE SIKHS

The pangs of starvation were unbearable. The Sikhs had been fighting against the heavy odds for more than six months continuously. The enemy forces were at an advantageous position and could supplement their supplies and also get reinforcements as the situation demanded, while the besieged Sikhs who were small in number, were facing famished conditions and there was no question of receiving reinforcements, supplies and succor from outside. The enemy forces could afford to take adequate rest by an organised turn over of the troops, but the Sikhs had no rest for any time. In spite of these hazards, the Sikhs fought heroically for about seven months continuously. The stage had, however, been reached when the Sikhs began to lose their vitality on account of non-availability of food. Many Sikhs thus fell sick and their activities languished. They were now in the grip of two ad-

ditional enemies—starvation and physical disorders. The Sikhs feared that they would be subdued by these enemies and would not be able to show their skill in the use of arms on the battlefield. The Sikhs were therefore anxious to go out on the battlefield and receive martyrdom while fighting. But the farsighted Guru was not permitting them to go out of the fort for a fight for certain reasons.

### WAR TACTICS OF THE INVADERS

Aurangzeb was very much experienced in tactical warfare. When he observed that an end of fighting was not in sight and the seige of Anandpur had become protracted, he wrote a letter to Guru Gobind Singh requesting him to meet him in Deccan. He repeatedly assured the Guru of the safe conduct if he chose to meet him in Deccan. The Emperor further pleaded that the Guru be gracious to leave Anandpur and thus help restoring the lost prestige of the State. The Hindu Hill Rajas for the third time swore by the cow and assured the Guru that they would also not molest him on his evacuating Anandpur.

### THE GURU TAKES A DECISION

The Guru was thoroughly aware of the Emperor's stratagem and the designs of the Hill Rajas. As ingress and egress from Anandpur had completely stopped and all the supplies had long been exhausted, the Sikhs were experiencing unspeakable difficulties. The Guru in consultation with the leading Sikhs decided that the time had come when they should evacuate Anandpur and lay down their lives while fighting on the battlefield.

The Guru had long before got all the families evacuated safely from Anandpur. The weak hearted men had also left the town along with the families. However, the whole of the Guru's own family was still in Anandpur. The Guru issued necessary instructions to the Sikhs with regard to the evacuation operations that were to follow. He placed his family members un-

der the protection of contingent of the Sikhs. A Udasi Sikh named Bhai Gurbaksh was advised to stay back at Anandpur to look after the sacred shrines there. The Guru thus completed all arrangements for leaving Anandpur.

#### PEACE PROCLAIMED

When the news reached the enemy camp that the Guru would leave Anandpur on the basis of the assurances given by the Emperor, the four Viceroyes and the Hill Rajas proclaimed complete cessation of hostilities and reassured that no one going out of Anandpur would be molested. The invaders cleared of the road leading to Kiratpur from Anandpur to allow the Guru and the Sikhs to pass.

#### DEPARTURE FROM ANANDPUR

It was then the night of 20-21 December 1704. The Guru along with the Sikhs left Anandpur for good. The move started sometime after the mid night. The Guru and the Sikhs had been confined to the four walls of the fort at Anandpur for more than six months and this was the first time they restored their contacts with the world outside Anandpur.

#### MATCHLESS SACRIFICE

There was great rejoicing in the enemy camp on Guru's leaving of Anandpur. They thought that their complete victory over the Guru had been brought near and that soon the Guru and his men would either be captured or killed.

Now let us have a sight of the Guru's camp. The invaders near about one million in number had invested Anandpur for months together, where there had been hardly ten thousand Sikhs. The Sikhs were neither mercenary soldiers nor the warriors by birth. Few years before these Sikhs were looked down upon as the dregs of the society. The Guru and the Sikhs underwent unspeakable hardships during the seige of Anandpur. The Guru always cherished hope for his survival with honour and never gave way to the feeling of despondency or ever thought of surrendering himself to the brutal for-

ces. The night of 20-21 December, 1704 will ever be remembered when the Guru set an unparalleled example of his dauntless courage, valour and heroism brought about by his ethical convictions. About 1500 Sikhs led by the Guru carrying their lives in their hands were now passing through the enemy ranks numbering about a million. Now the nominal support of the walls of the fort of Anandpur also disappeared. The very idea of surrender and capitulation was foreign to the Guru and the Sikhs. They marched on fearlessly. Of the 1500 Sikhs, about 500 of them were only mounted. In this column of the Sikhs being evacuated included the Guru's four minor sons, the Guru's wife (Mother Jit Kaur aged 36 years) and the Guru's aged mother. The valiant Guru and his faithful Sikhs had full confidence in themselves. The Sikhs had full reliance on the Guru and the Almighty Protector.

#### TREACHEROUS ATTACK BY THE INVADERS

The Sikhs had hardly reached Kiratpur, when it was day light. The intentions of the enemy began to be known vividly. Wazir Khan, the Viceroy of Sirhind and Raja Ajmer Chand of Kehloor ordered their troops to attack the Sikhs and to completely rout them lest they should be able to escape. The rest of the invading forces rushed towards Anandpur to plunder the town. This was most critical time for the Sikhs, as they were facing heavy odds with their meagre resources. Wazir Khan and Ajmer Chand warned the Guru that if he wanted safe passage he should completely lay down the arms. The Guru knew the intentions of the enemy very well. No heed was therefore paid to the word of these unscrupulous men who had broken their solemn promises made on oaths several times earlier.

Kiratpur is at a distance of five miles from Anandpur, and six miles onward to Kiratpur ran a water stream called Sirsa. This stream becomes very much flooded whenever it rains. As the place from where the Guru was to cross the stream is

quite close to the foot of the hills, the water current is very swift and forceful here particularly when it rains. The winter rains had then been started and it was actually raining when the Guru and the Sikhs began evacuation of Anandpur. When the Sikhs reached the banks of Sirsa, they found the stream very much flooded with ice cold water. The Sikhs were now being hotly pursued by the invaders and from the frontal side they faced the ravage of the swollen stream. The lion-hearted Guru did not despair but deployed some Sikhs to resist the advance of the enemy while the others were to cross the stream anyhow. The Guru instructed the Sikhs not to surrender before enemy under any condition but to die fighting. The very fact that the Sikhs were fighting for their self-defence against the treacherous attack by the enemy who outnumbered them manifold, was their Victory. The Sikhs were convinced of their righteous stand and as such they exhibited their courage unbounded in facing the situation. There was no question of surrender before them as they preferred death to the ignominious life of a slave. They thus gave a heroic fight to the enemy unmindful of the outcome of their resistance.

Some Sikhs engaged the invaders and stoutly arrested their advance towards the stream, while the remaining men of the party entered the stream to cross it. All Sikhs were not mounted and even horses were not equal to the force of the stream. Many Sikhs were driven down stream by the swift current and many of them were drowned.

#### SIKHS SCATTERED

The Sikhs escorting the Guru's aged mother and his two younger sons (Baba Zorawar Singh and Baba Fateh Singh) were either killed while fighting the enemy or were drowned in the stream. The Guru's cook Ganga Ram could only save his life and crossed the stream along with the Holy Mother and the Princes. Ganga Ram was a Brahman and was employed as a cook in the Guru's house. The Brahmans of Hoshiar-



pur district are generally in this trade from the olden times. The Guru, his two older sons and about one hundred fifty Sikhs could cross the stream at one point together. The Guru's Mother, two younger Princes and Ganga Ram crossed the stream far away from the place of the Guru. Similarly the other Sikhs who could cross the stream landed at different points widely separated from each other. As the enemy was in hot pursuit of the Guru, he had no time to get his men gathered together and then to advance further. Ganga Ram belonged to village Kheri, which is situated at a distance of 20 miles from the stream. Kheri is situated near Morinda, a rail head on the rail road Ropar-Sirhand. Ganga Ram was acquainted with this part of the country and lost no time to take the Guru's Mother and the two Princes to his native village.

Bhai Mani Singh and certain other Sikhs escorted the two wives of the Guru, Mata Jit Kaur and Mata Sahib Kaur. They were also accompanied by two female servants. Seven persons could only save their lives from this contingent—Mata Jit Kaur, Mata Sahib Kaur, two female servants, Bhai Mani Singh, Bhai Jawahar Singh and Bhai Dhanna Singh. They were also likewise separated from the Guru's contingent. There was no time at the disposal of the Guru to search for his family members or other Sikhs as he was shadowed by the enemy. Bhai Jawahar Singh and Bhai Dhanna Singh belonged to Delhi. According to the Sikh chronicles these seven persons made their way towards Delhi in the guise of Muslims. The Guru's wives and the female servants were housed by Bhai Jawahar Singh in Delhi.

The Guru, his two older sons (Baba Ajit Singh and Baba Jujar Singh) and 150 mounted Sikhs crossed the stream and assembled at one place. The stream was still in flood and the invaders were not taking risk to cross it. The hill streams generally get quickly flooded and return to normalcy with

the same speed. The Guru therefore could not afford to spend more time there as the enemy was likely to cross the stream as soon as the flood subsided. The Guru thus without waiting for the separated Sikhs and the members of his family, made his way along with 150 mounted Sikhs and his two older sons Baba Ajit Singh and Baba Jujar Singh, towards Ropar.

When the Guru left Anandpur there were about 1500 Sikhs with him, of them about 500-700 were mounted and the remaining Sikhs were on foot. The Guru had deployed some mounted Sikhs to arrest the advance of the invading forces, while the remaining Sikhs proceeded forward to cross the stream. As the stream was flooded and the water was flowing in a swift current, many Sikhs lost their lives while crossing it. Many were driven down stream and few of them could manage to come out of it but at scattered places. The weather was extremely cold and it was raining. The Sikhs got benumbed with the cold water of the stream. They had already been greatly physically weakened by living on starvation conditions for a very long time. They had therefore little energy left in them to fight the extreme hazards of the nature. Those who could cross the stream, their clothes were completely soaked. It was 21st day of December, 1704. The cold night was fast approaching and the Sikhs had no shelter in sight. The scattered Sikhs were also aware of the fact that they would be chased by the enemy forces as soon as the flood subsided in the stream. As such these scattered Sikhs could not join the Guru's main contingent or to proceed further in search of the Guru to join him where he had gone. As such these scattered Sikhs made their way towards their places of safety which they could consider best.

#### FIGHTING NEAR ROPAR

Ropar is about 11 miles away from Sirsa. When the Guru's party reached near Ropar, the Pathans of the place intercepted his advance, and severe fighting ensued. Many were killed and

wounded on both the sides. After driving away the Pathans from his way, the Guru proceeded further and passed from Boor Majra, Bahman Majra and reached Chamkaur before the sun-set on 21st December, 1704. Chamkaur is situated 15 miles West of Ropar. The Guru had now been left with forty Sikhs and his two older sons only. About 110 Sikhs were either killed or wounded in the battle at Ropar.

## CHAPTER X

### THE SECOND BATTLE OF CHAMKAUR

CHAMKAUR is situated at a distance of 37 miles from Anandpur via Ropar. The people of Chamkaur knew it well that the Imperial forces, the hill forces and other volunteer forces had invested Anandpur for the past seven months to capture the Guru. The only fault of the Guru, according to them, was that he was the friend of the poor, the lonely and the lost and had been working for their uplift. The people, who understood the Guru, loved him beyond measure on account of his lofty character, selfless work and superb sacrifices. The atrocities inflicted by the invaders had also made the people in general more sympathetic towards the Guru.

The people of Chamkaur had heard about the sack of Anandpur by the invaders and also that they were in hot pursuit of the Guru who was advancing towards Chamkaur. The people exhibited great love and affection for him at the risk of their own personal safety. On their arrival, the Guru and the Sikhs were profoundly served by the people of Chamkaur.

### HALT AT CHAMKAUR

The Guru had left Anandpur on the night of 20-21 December, 1704, along with 1,500 Sikhs and members of his own family. On daybreak the enemy forces made a surprise attack on the Sikhs near the banks of Sirsa stream which was flooded. Only 150 Sikhs and the two older sons of the Guru could manage to cross the stream along with the Guru. The remaining Sikhs and other members of the Guru's family were either killed while fighting or could not withstand the swift current of the stream and were either drowned or carried away to distant places downstream and were thus scattered. The Guru had no

time to search for the scattered Sikhs and, therefore, had to advance with only 150 Sikhs towards Ropar. There the Guru's way was blocked by the Pathans and severe fighting ensued. The Guru repulsed the Pathans and made his way towards Chamkaur. It was then afternoon of 21st December, 1704. The Guru and the Sikhs had been on the move and fighting for their survival for the past 24 hours without having taken any food. At Ropar the Guru was left with only 40 Sikhs.

When the Guru, his two older sons and the 40 Sikhs reached Chamkaur in the evening, they were dead tired and hunger-stricken. The Guru knew it that the enemy was in chase of him. Perhaps the Guru would not have halted at Chamkaur, had he not heard of the arrival of the fresh reinforcements of the Imperial forces from Delhi. The Delhi forces had by then reached the outskirts of Chamkaur. It was, therefore, well-nigh impossible for the Guru to advance further along with the Sikhs. The Guru and the Sikhs had no other way left but to face the enemy, although all were carrying their lives in their hands. All were now determined to die while fighting against the enemy and would not surrender under any circumstances. It was, therefore, resolved to take some rest at Chamkaur and thereafter to receive martyrdom while fighting there.

#### CULTIVATOR'S HOUSE

In the village of Chamkaur, a Jat cultivator had built a big house. The house, though built of mud, was spacious enough to house the Guru and the Sikhs, who could use it as a fortress to fight the enemy from within. The owner of the house handed it over to the Guru. The blessed people of this celebrated place served the Guru and the Sikhs heartily with food and clothes.

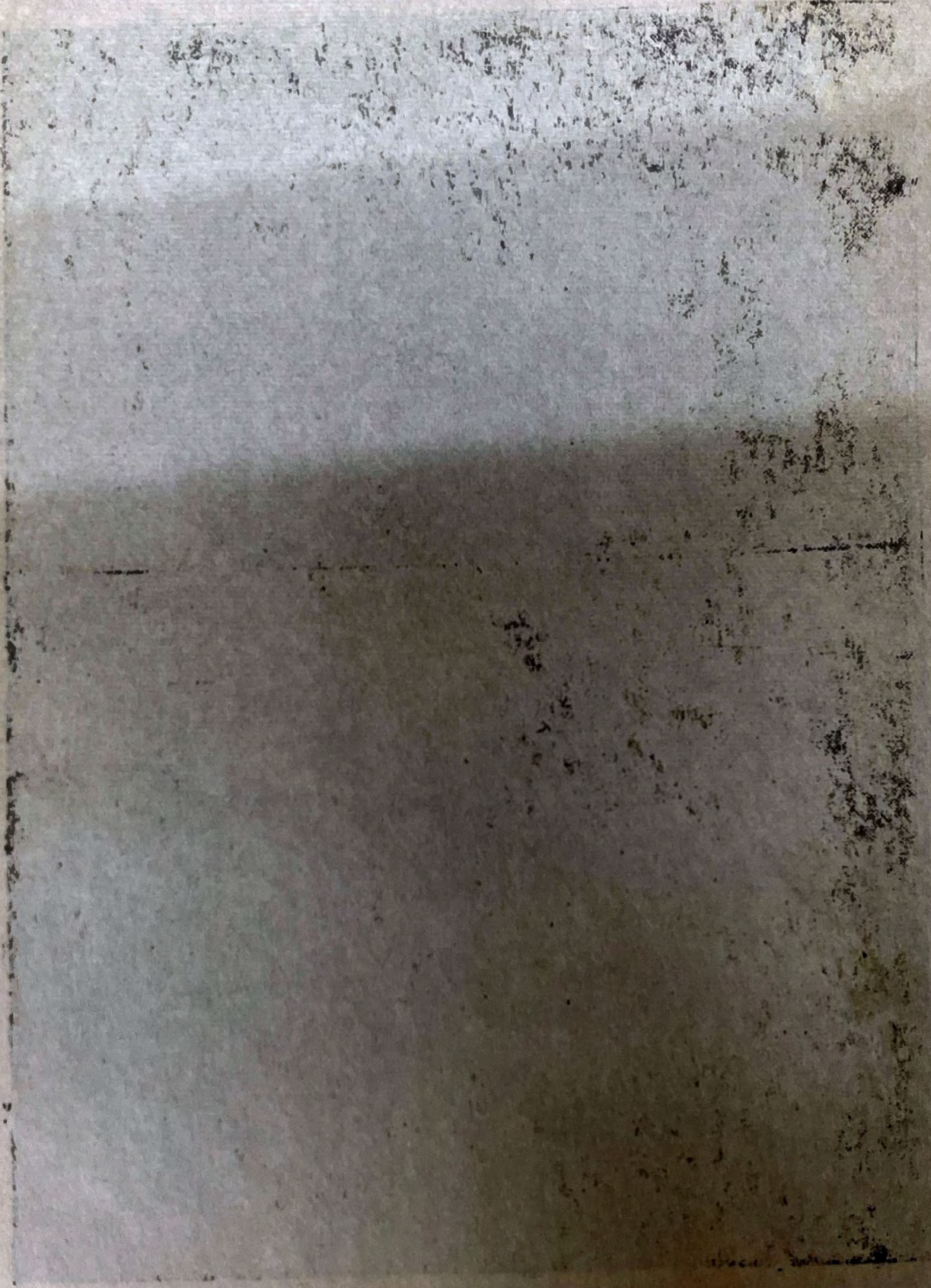
The enemy forces surrounded the cultivator's House completely during the night itself and started fierce attacks on the morning of 22nd December, 1704. The commanders of the invading forces had known that the Guru was accompanied by







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40 Sikhs only and had taken refuge in the Cultivator's House. The enemy was confident that the Guru would be subdued easily. The Guru organised the defence inside the House in such a way that the Sikhs could repulse any attack from any side of the House. Volleys after volleys of shooting arrows from the house were discharged which completely discouraged the enemy from entering the house or damaging it. Many enemy soldiers were hit by the missiles discharged by the Guru and the Sikhs and were laid to eternal rest. Till sufficient ammunition was available inside the House, there was no loss of life. The enemy had no artillery cover at this time as the guns could not be moved across the Sirsa stream.

#### HAND-TO-HAND FIGHTING

The stock of ammunition and missiles in the House was near about exhausted. Those were the shortest winter days and it was now past afternoon. There was still two to three hours day-light left. It was then decided to engage the enemy in a hand-to-hand fight. The Guru divided his men into a number of groups, each of which was to go out and fight with the enemy with their sabres, spears and lances. When men of one group was martyred, another contingent was sent out. Occasionally arrows were also discharged by the Guru to keep the enemy at bay from the House.

#### THE PRINCES MARTYRED

The Guru had appointed Baba Ajit Singh and Baba Jujar Singh (his sons) as commanders of the two contingents, which were to go out of the House to give a hand-to-hand fight to the enemy. Baba Ajit Singh was seventeen years of age and Baba Jujar Singh was of fifteen years. The two Princes, who led their respective contingents, left the House on their turn. The Guru willingly sent his sons to the battlefield and beheld them fighting most valiantly and receiving martyrdom most heroically. The Guru cherished a deep and innate love for the people and sacrificed his sons for their emancipation from the

shackles of religious, cultural, social and political servitude. The Guru sent out Sikhs in groups to fight the hordes of the enemy troops. The Sikhs engaged the enemy for a considerable long time before they were cornered and done to death. The Princes too exhibited their courage and valour and fell.

The memorable day of 22nd December, 1704 will ever remain fresh to the memory of all people of all climes and regions who believe in the inalienable right of all humans to cherish freedom. The Guru stood for humanism and was fighting in self-defence against the dark forces of ignorance and obscurantism. He believed in the oneness of the humanity based on the true meaning of human freedom, for which he set a matchless example. A shrine stands now at the place of the Cultivator's House and is called 'Garhi Sahib.' Inside this shrine is a small Gurdwara called 'Tilak Asthan'. It was here Guru Gobind Singh anointed the Khalsa Panth as his successor and brought to an end the individual leadership (Guruship) of the community by creation of the Collective Leadership for all times to come. Where the contingents of the Sikhs fell whilst fighting including the Guru's own sons, now stands a shrine called 'Katal Garh Sahib.' A big fair is held here on 22nd of December every year.

#### AN EXTRAORDINARY EXAMPLE OF COURAGE AND VALOUR

The House was built by a rich peasant, where he used to keep his cattle and horses. He had also made some construction in the House for his own residence. The House was mainly built of mud and stones. As there was always danger of robbers in those days, it was well fortified. The people generally used to call such houses as 'fortresses' (Garhis). In any case the House was not a fortress, as in villages no necessity had ever been felt to built places for conducting military operations. The enemy forces invested the House and the village completely. The invading forces were spread miles to-

gather in all directions and numbered in hundreds of thousands. The Guru and the Sikhs realised it fully that they would not be able to repulse the enemy forces completely. Even if the invaders were to lay the seige round the house, the Sikhs would have perished in few days for want of essential supplies. If the invaders could muster courage and were to exert their energies for the demolition of the House, the Guru's defence would have cracked in no time. But none dared to go near the mud built House, and such was the valour of the Sikhs there. Some years before this, these very Sikhs were considered as the serfs of the imperialists and were only treated as the beasts of burden. The Sikhs now fully realised the value of human dignity and had tested the fruit of freedom. There was no question of surrender before them as they preferred death to the former dreary life. The Moghuls and the hill chiefs were bewildered to see the courage and the dauntless spirit of the Sikhs.

It was no success of the invaders, about a million in number, to annihilate the Guru and the forty Sikhs encircled by them. It could have been their some achievement if they could capture alive the Guru and the Sikhs. The Sikhs were determined not to allow themselves to be captured alive but to fight to the last. Life was dear to them but dearer to them was life with dignity, honour and freedom. The Guru and the Sikhs laid an unparalleled example of courage, valour and heroism based on principles of humanism and moral values.

#### ELEVEN SIKHS LEFT IN THE HOUSE

By the time the Guru's second son Baba Jujar Singh and his contingent had laid down their lives on the battlefield, darkness had set in. The Guru was then left with eleven Sikhs only, whose names are given below :—

(1) Bhai Daya Singh (2) Bhai Dharam Singh (3) Bhai Mann Singh (4) Bhai Sangat Singh (5) Bhai Sant Singh (6) Bhai Ram Singh (7) Bhai Kehar Singh (8) Bhai Santokh Singh

(9) Bhai Deva Singh (10) Bhai Jewan Singh (11) Bhai Katha Singh.

### THE ENEMY'S EXPECTATIONS

After the day long fighting the Moghul Commanders and the Hill Rajas came to the conclusion that few Sikhs had been left in the House. They therefore did not consider it necessary to continue the fighting during the night. They were confident that on daybreak they would be able to capture the Guru and the Sikhs in no time without much difficulty. As the House was completely surrounded by the invading forces, they could not visualise any possibility of the escape of the Guru and the Sikhs from there. It was actually an unfeasible verity for the Guru and the Sikhs to penetrate through the enemy ranks and escape unmolested.

### THE KHALSA CROWNED AS GURU

Guru Nanak worked for emancipation of the poor and the lost being trampled under the heels of the rulers and the priestly class. The natural outcome of this was that the Guru should have come in conflict with those whose authority was being challenged. The Path laid by the Guru was one of love and adjustment. This Path made the people to lead a life of selfless service for the mutual benefit of the society as a whole. This was quite different from the prevailing systems of ascetic practices of the mortification of the self. The Guru proclaimed in unequivocal terms that for treating such a Path of selfless service of the people, the Sikhs would have to carry their lives in hands—they were to lead a life on the basis of equality and freedom and were to receive no pressure from any quarter nor were they to cause awe to anyone.

As the Guru's message of liberty and fraternity began to spread and the following increased considerably, the causes of conflict with the imperialists also correspondingly increased. Guru Nanak and his successors led the Sikhs for ten generations. Each Guru selected his successor with great care and



imparted training to his respective successor to make him fit in all respects. Guru Gobind Singh decided to end the Personal Guruship and to establish a system of Collective Guruship for all times to come. In this direction, he took the first step in 1699 A.D. when he introduced the initiation ceremony for becoming a member of the Khalsa Brotherhood and for this purpose he created the institution of 'Five Beloved Ones' (Panj Payaras)—the Collective Guruship. From then onwards initiation ceremony began to be performed by the 'Five Beloved Ones' and the Guru himself became only a member of the Khalsa Brotherhood. At Chamkaur the Guru was fully satisfied that the Sikhs had imbibed the teachings of Guru Nanak and had attained complete identification with the Guru. The Guru then took another step towards creation of the Collective Guruship.

There were then only eleven Sikhs in the Cultivator's House. All of them fully realised that that was the last night of their life on earth and that there was no scope for their escape. But it was their greatest desire that the Guru's life should be saved anyhow, so that he might again organise the Sikhs and rekindle the torch of freedom. They yearned that the Guru be persuaded to leave the House in the darkness of the night and proceed to a place of safety. They hoped that if the Guru could go out of the seige laid by the enemy, he would again raise an invincible force of the Sikhs to continue the fight for freedom. The Guru would thus be able to serve the people in completely breaking the shackles of slavery. The Sikhs also desired that the Guru should not be sent alone outside the House and that he should be accompanied by two or three Sikhs as the Path to be tread was full of hazards.

The Sikhs thus collectively entreated the Guru to leave Chamkaur that very night in the interest of completion of his Mission. The Guru accepted the offer and appreciated the selfless spirit of the Sikhs and their high ideals.



The Sikhs decided that three Sikhs from them should accompany the Guru and leave Chamkaur at once. It would have been most unsafe if the Guru and all the eleven Sikhs had tried to leave the place, as the enemy forces would have chased them immediately. Two or three Sikhs only could manage to escape from there if the remaining Sikhs in the House could indicate their presence there by their continued activity of making gun fire or discharge of their missiles.

The choice of three Sikhs who were to accompany the Guru was the most delicate question. Life was dear to everyone. It was likely that those who were to go out would be saved, while death was sure for the remaining Sikhs to be left in the House. The Guru observed a remarkable sense of devotion and far-sightedness in the Sikhs. No Sikh expressed a desire to leave the place for his personal safety. At last it was decided by the Sikhs themselves to select three Sikhs who were to accompany the Guru strictly on the basis of merit. They selected Bhai Daya Singh and Bhai Dharam Singh, who were among the first five 'Beloved Ones', and Bhai Mann Singh as personal attendants to the Guru, who was to leave the place shortly. This was a unique example of self-sacrifice by the Sikhs. The 'light' which was being shed by the Gurus in person was completely lit in the hearts of the Sikhs. The Gurus' Mission had been fully completed and brought to flower and fruition. The Guru observed that the Sikhs could freely choose, cherished hopes and aspirations, had preference to one thing over other in the scale of values, acknowledged moral duties and responsibilities, judged the things by norms, appreciated beauty and pursued truth. The Guru saw a complete sense of moral values in the Khalsa. The Guru pleasingly vested the authority of Guruship in the Khalsa in collective form for eternity. The Guru then hailed the Khalsa :—

*"Khalsa is my very form ;  
I reside in the Khalsa."*

The Guru himself led the congregation in prayer and sought His blessings for the whole of humanity and thanked Him for completion of his Mission.

#### PREPARATIONS FOR LEAVING CULTIVATOR'S HOUSE

The Cultivator's House "Haveli" was to be left with eight Sikhs only on the departure of the Guru. Bhai Sangat Singh, one of the eight Sikhs, bore much facial resemblance with the Guru. On Guru's bidding Bhai Sangat Singh clad himself with the Guru's clothes. Throughout the day, when fighting had been going on, the Guru had occupied a seat in the upper storey of the House from where he had been discharging arrows in all directions. The enemy troopers had seen the Guru there throughout the day. The Guru directed Bhai Sangat Singh that in the following morning when the House would be attacked by the enemy, he should take up the position in the upper storey of the House, which he himself had been occupying.

It was likely that there would be a great stir in the enemy ranks consequent on the move of the Guru and the three Sikhs. The Guru directed the three Sikhs to find every opportunity to escape through the turmoil that was to be created in the enemy ranks. They were also advised not to allow themselves to be captured alive at any cost.

#### THE LAST PARTING

The Guru had sacrificed his all for the sake of the oppressed people. He showed a new way of life with honour and dignity and, thus, gave life to the spiritless people. The weak and the depressed had been turned into great warriors. Now it was the turn of these blessed Sikhs to sacrifice their lives to save the life of their most beloved Saviour, who was more dear to them than their own lives. Hardly three to four hours had elapsed when the Guru had sacrificed his two young sons before his very eyes to uphold righteousness, truth, humanism and freedom. The Guru was not fighting for a State.

The Sikhs knew it very well as to what was at stake.

The eight Sikhs who were to be left behind in the House were to be killed the following morning and there was no likelihood of their meeting the Guru again on this Earth. The Sikhs were not the mercenary soldiers. For the Guru the Sikhs were more than his own sons and for the Sikhs the Guru was everything in the world. The Sikhs at the call of the Guru had left their homes and hearths, their dear ones to make a selfless service for the righteous cause. They had no territorial ambitions nor were they allured of any war booty. The Sikhs were facing the heaviest of the odds, which was not to their seeking. The Sikhs, who were to remain in the House, were not afraid of death but they were extremely moved to be ever deprived of their nearness to the most revered object of their supreme love and affection. The similar emotions were surging in the mind of the Guru for these Sikhs. The emotions emerged from both the sides at the time of the final parting can best be imagined than to be told.

#### A SUPERB EXAMPLE

It was then midnight of 22-23 December, 1704. Outside the House there was complete silence in the enemy camp. Soldiers were resisting in their respective tents and had warmed themselves in their winter bedding as the weather was very cold and icy cold winds were blowing. The enemy forces numbering about a million had invested the village of Chamkaur and laid scattered for miles together. The Guru and the three Sikhs had to pass through the enemy forces to a safer place. It was not possible for the Guru and the Sikhs to go with their shoes on as they were not to give any indication of their presence to the enemy. In the pitch darkness they were not visible to the enemy and their barefooted movements largely helped them to proceed further.

However, merely walking barefooted was not sufficient

for their safe conduct. There could have been likelihood of their meeting the soldiers on guard. The way they were to traverse was also unknown to them. There was no question of going back to Anandpur, as the enemy forces had fully occupied the town. On the eastern side was situated Sirhand, the stronghold of the Mughal Empire, and on the western side was flowing the river Sutlej. They could not afford to proceed towards these three directions and the only course open was to proceed towards the northern side which led to the Malwa tract. The Guru, therefore, directed the three Sikhs to go ahead straight towards the northern side to be guided by a certain star.

The Guru then sent forth the three Sikhs in different directions towards the enemy camp, and himself stood in another direction. The Sikhs proceeded towards the enemy camp very cautiously. As soon as the Sikhs found themselves amidst the enemy, a Sikh raised a loud cry warning that the Guru along with the Sikhs was escaping and should be caught. As was pre-planned, the second Sikh after some pause raised the similar cry and likewise the third Sikh did so. In this way all the three Sikhs continued raising the alarm as situation demanded and swiftly went on passing through the enemy camp unmolested.

This caused a great confusion in the ranks of the invading forces in the darkness of the night. The enemy soldiers in those three directions in which the Sikhs were passing were alerted and in utter confusion began to fight among themselves. The enemy soldiers deployed in the direction where Guru Gobind Singh was standing also moved towards other directions in order to capture the Guru and the Sikhs. The Guru and the Sikhs in this way found it easy to leave Chamkaur. The unrest in the enemy camp, however, continued till the daybreak.

### ATTACK ON CULTIVATOR'S HOUSE

When it was daylight, investigations were made about how many of the Sikhs had been killed in the night's skirmishes. To their utter surprise they could not find a single Sikh dead. Thus enraged the enemy forces made a severe attack on the House occupied by the remaining eight Sikhs. All the eight Sikhs were killed while fighting.

The enemy took Bhai Sangat Singh as Guru Gobind Singh and was much delighted to see him killed. There was great rejoicing in whole of the enemy camp on hearing this news, and they began to congratulate one another on their success. But when Wazir Khan, the Viceroy of Sirhind, made thorough investigations and enquired from those who could recognise satisfactorily, he was informed, to his utter dismay, that the Guru was not among the eight Sikhs killed in the House. Wazir Khan then realised that the Guru had escaped from Chamkaur during the night.

### UTTER DEFEAT OF THE MUGHALS AND THE HILL RAJAS.

The Mughals had employed their entire strength and put all their resources available in the North to capture the Guru. They were fully assisted by the forces of the Hill Rajas. The small town of Anandpur was besieged by them for full seven months. The invaders could capture only this small insignificant town but not the Guru and the Sikhs. It was the Guru with whom lay the entire strength of the Khalsa. The invaders caused desolation in numerous neighbouring villages of Anandpur. As the people were uprooted from their homes and hearths, they turned against the rulers. The Mughals spent huge amount of material in this venture.

The readers will observe from the chapters to follow that these incidents gave impetus and strength to the Sikhs. The Khalsa emerged stronger than before with an indomitable



resolve to live and to lead a life with honour and dignity. Aurangzeb, who was experiencing ruin of his Empire in the South, faced similar situation in the Punjab.

All the four Viceroys of Kashmir, Lahore, Sirhind and Delhi returned to their respective provinces along with their armies and so did the Hill Rajas. The prestige of the Mughal Government in the Punjab suffered greatly.

## CHAPTER XI

### THE GURU OUTSIDE THE CIRCLE OF INVADERS

It was the night of 22-23 December, 1704, when the Guru and the three Sikhs slipped out of seige laid by hundreds of thousands of the enemy men. It was pitch darkness which had partly helped him to escape. But when he came out of the seige, he experienced great difficulty in finding his way to proceed further. The Guru was walking barefooted and had to tread the path laid with thorns as the countryside was full of thorny bushes. By the time it was dawn, the Guru could hardly cover the distance of eight to nine miles.

This part of the country was in the Mughal Empire and was under the administrative control of the Viceroy of Sirhind. It was not safe for the Guru to travel during the day time and pass by the side of various villages enroute. Everywhere there were clusters of thorny shrubs of jujube.

The Guru was extremely tired and had not slept throughout the night. He had taken his food on the evening of 21st December on his arrival at Chamkaur and now it was the morning of 23rd December. Many times he fell into the thorny bushes and hurt himself. His feet and legs were especially lacerated with thorns. As there were pebbles apart from thorns on the way, his feet were full of blisters. The Guru plucked fruits from the bushes and removed his hunger and thereafter laid himself hidden under the dense bushes to take rest.

### SEARCH FOR THE GURU

As said earlier, this part of the country was under the Nawab of Sirhind, who was mainly held responsible for laying the unsuccessful seven month seige at Anandpur and the

excesses committed by the invaders on the people in general. The Viceroy, therefore, despatched police and army contingents in all directions for the search and arrest of the Guru and the members of his family.

The Viceroy got the decree issued by the beat of drum. that those, who gave refuge to the Guru, would be done to death and those, who would cause the arrest of the Guru, would be amply rewarded.

### UNDER THE BUSHES

Guru Gobind Singh passed the whole day of 23rd December and the following night in the bushes lying asleep.

We may pause here and examine the state of mind of the Guru. A few hours before he had witnessed his two elder sons killed on the battlefield at Chamkaur. The whereabouts of other members of his family, whose safety was equally in peril, were unknown to him. He had lost all his material possessions and the Sikhs in thousands who were more dear to him than his sons.

The Guru's activities right from his flight from Anandpur indicate clearly that he was trying his utmost to survive. He had full faith and hope to surmount the difficulties. His mind was absolutely undisturbed with the events and was in perfect poise. It was in this state of tranquility that he could go to sound sleep under the bushes. This clearly proves that the Guru had no fears, distrusts, malice, hatred, hostilities and despair.

Feelings of inferiority are among the commonest symptoms of self-hate. In such a time of utter grief, any man would have felt inferior to others and tragedy would have fallen on him from his self-depreciation, and inner self-contempt. When a man cannot direct his aggressions (hate) towards others, he himself becomes a victim of his own aggressions which lead to masochistic practices. In Guru's heart, love had completely prevailed over the hate.

It was about four hours to the daybreak 24th December) when the Guru woke up and proceeded towards the Malwa tract, strictly following the direction of the particular star which way three Sikhs had also gone.

#### IN MACHIWARA

The Guru had hardly covered the distance of seven to eight miles when it was daylight. He was now on the outskirts of village Machiwarra. Outside the village, there was an orchard with cluster of trees and plants in it. The Guru went there and lay under a shady tree.

Machiwarra is situated in Tehsil Samrala, district Ludhiana, of the Indian Punjab. It is at a distance of 27 miles north-east of Ludhiana railway station and 16 miles from the railhead of Khanna.

Bhai Daya Singh, Bhai Dharam Singh, and Bhai Mann Singh, who had proceeded from Chamkaur in the direction of a particular star, had met each other and went together in search of the Guru. They also came to Machiwarra and entered the orchard. This orchard belonged to Gulaba, Khashtrya by caste. He had been a 'Masand' of the Guru and, on abolition of the order of 'Masands' he had employed himself in another work. Gulaba's employee, who worked in the orchard, was related to him. He had seen the Guru lying asleep in the orchard, and on seeing three Sikhs also there told them that a person of their type was lying asleep there. In this way, the three Sikhs joined the Guru again.

Two Rohila Pathans, Nabi Khan and Ghani Khan, lived in the Machiwarra and had taken to horse trade. Many a time these two Pathan brothers had gone to Anandpur and sold their horses to Guru Gobind Singh. They had great reverence and affection for the Guru on account of his piety and exalted personality. It was by chance that the Pathan brothers at that time also came to the orchard. They were extremely happy to find the Guru with them. The keeper of the orchard

informed Gulaba of the advent of the Guru there. Gulaba got food cooked for the Guru and the Sikhs and came to the orchard to see the Guru. The Guru, the three Sikhs, Gulaba and two Pathan brothers then engaged themselves in discussing the plans for the safety of the Guru. According to the decisions made, Bhai Gulaba took the Guru and the Sikhs to his house. Nabi Khan and Ghani Khan also offered their services to help the Guru in every way.

### ‘UCH KA PIR’

The police parties despatched by the Viceroy of Sirhind were active in the search for the Guru. The Viceroy's proclamation not to give protection to the Guru and the reward to those, who caused his arrest, was heard in each and every town and village. Machiwara was not far away from Sirhind and, as such, was not a safe place for the Guru to stay on. Bhai Gulaba also became apprehensive lest the people should know of the presence of the Guru and the Sikhs in his house. The whole matter was again discussed and it was decided to get some cloth dyed blue and the robes for the Guru and the three Sikhs stitched therefrom.

In Sindh generally, the Muslims wore unshorn hair on all parts of their bodies. They, however, did not tie the hair of their scalps in tress knots like Sikhs but kept them flowing on their shoulders. They tied turbans over their untied hair. The Pontiffs (Pirs) of this sect of Muslims wore blue robes and also kept their hair in the said fashion. The Pirs used to pay periodical visits to their disciples and travelled from village to village to collect the offerings made to them. The disciples used to carry them in litters and conveyed them from one village to another. The Pirs had their following in different parts of the country.

The Muslim religious preachers (Sayyeds) had come from West Asian countries and had established themselves in various towns of India in the form of Sufis for spreading Isla-



mic creed during the times of Pathan and Mughal Kings. The Muslim divines made Uch in Bhawalpur State as the stronghold of the order of the Sufi Muslims. Uch is situated in Tehsil Ahmedpur on the Southern banks of river Sutlej. It is at a distance of 38 miles south-east of Bhawalpur. Formerly it was called Devgarh. The ruler of this place, Raja Dev Singh, was vanquished by Sayyed Julal-ud-din Bukhari and had fled to Marwar. The Sayyed plundered the city and renamed this town as Uch. Muslims call this place as 'Uch Sharif'. This place had been the abode of many a Pir.

The Guru and the Sikhs clad themselves with blue clothes let the hair of their scalps fall on their shoulders and tied turbans as their headgear. The Guru sat in a litter, which was lifted by Nabi Khan, Ghani Khan, Bhai Dharam Singh and Bhai Mann Singh. Bhai Daya Singh took a 'Chouri', a handful of feathers of peacock, and began waving it over the Guru. The Muslim Pirs generally used peacock feathers for the Chouri.

The Guru, thus lifted in a litter, left Machiwara in the guise of 'Uch Ka Pir' meaning thereby the exalted Guru. Nabi Khan and Ghani Khan told the people of the designation of the Guru which could be construed as the Pir belonging to 'Uch' or the exalted Guru. The local Muslim took the Guru as the Pir belonging to 'Uch'. Nabi Khan and Ghani Khan owned landed property in Machiwara and exercised a great influence. They were also traders in horses and as such they were well-known to the people. The people had trust in Pathan brothers, therefore, they did not harbour any suspicion against the Guru and the Sikhs.

### YOUNGER PRINCES MARTYRED

The contingent escorting the Guru's two younger sons, Baba Jorawar Singh and Baba Fateh Singh, and his mother, Mata Gujri, at Sirsa stream could not keep company with the Guru's main contingent. The Guru's cook, Ganga Ram,





*Where two younger sons of Guru Gobind Singh  
were bricked alive*







took the Guru's mother and two Princes to his village Kheri. It is situated near Morinda, a railhead on Ropar-Sirhind railroad. It is 11 miles north-east of Sirhind and Morinda is 14 miles from Sirhind.

Ganga Ram also heard the proclamation of Viceroy of Sirhind about the reward for causing arrest of the Guru and members of his family. This caused conflict in his mind—apprehension of being detected in harbouring the Guru's family members in his house and the lure of the reward if he could cause their arrest or to remain faithful at all costs.

He was finally overcome by greed and brought to his house the Ranger officials of Morinda. The Guru's two younger sons and his aged mother were, thus, arrested and despatched to Sirhind. Wazir Khan, the Viceroy of Sirhind, by this time had returned to Sirhind from Chamkaur. The Princes with their grandmother were kept in custody in a tower of the Fort at Sirhind.

The children were produced in the court on 24th Dec., 1704 and were asked to get converted to Islam. Wazir Khan threatened the children with dire consequences on their refusal to accept Islam and promised most luxurious life if they accepted the proposal. This had no effect on the Princes. The offer of rich award was disdainfully rejected by them.

Wazir Khan was greatly agitated about his repeated failures in the battles fought against the Guru at Anandpur and Chamkaur. He was blind with rage. When he saw his defeat from the lion-hearted boys, the enraged Nawab ordered their execution. Newab Sher Mohd. Khan of Malerkotla, who had participated in the battle at Chamkaur against the Guru, had accompanied Wazir Khan on his way back to Malerkotla and was at that time at Sirhind. Sher Mohd. Khan had seen the Princes being threatened and persuaded to abjure their faith in favour of Islam. He made a strong protest against the cold-blooded murder of the innocent boys and entreated

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Wazir Khan to refrain from performing this inhuman act.

Sutcha Nand, Wazir Khan's Minister, who was also present there in order to prove his faithfulness to the Viceroy, advised immediate execution of the Princes, as it was wise to nip the evil in the bud.

It was the memorable day of 27th December, 1704, when the Princes were ordered to be bricked alive. When the children were bricked alive, they were repeatedly asked to consider their decision and to accept Islam. The fearless Princes met their fate unflinchingly. Abruptly, the wall, thus constructed, fell down and the Princes also dropped down unconsciously. On their regaining consciousness, they were again asked to accept Islam. On their refusal to be converted, their throats were cut by the executioner's knife at the behest of Wazir Khan. The Guru's aged mother, who was imprisoned in the tower, on hearing the sad news of the murder of her grandchildren, meditated in the name of God and breathed her last in the prison. Tiloka and Rama, sons of Baba Phool of Mehraj, were also at Sirhind in connection with payment of land revenue in the treasury. They cremated the bodies of the martyred Princes and the Guru's mother.

Tiloka and Rama collected the bodies of the martyrs from the places of martyrdom and kept them at their place during the night. This place is called 'Viman Garh.' On the following day they cremated the bodies and this place was called 'Joti Sarup.' Tiloka and Rama went to Talwandi Sabo Ki when the Guru reached there. They received baptism of the double-edged sword and were renamed Tilok Singh and Ram Singh.

Mehraj is situated four miles north-west of a railway station called Rampura Phool. Mehraj town was founded in 1627 A.D. in deference to the wishes of Guru Hargobind by Choudhary Mehraj. The town derived its name from its founder.

Having been utterly disappointed to arrest or to do away with the Guru despite all round efforts, Wizir Khan felt very much slighted and, thus, resorted to the heinous murder of the Guru's innocent sons. It is true that man is mortal; every one who has taken birth, is bound to die one day. But Wazir Khan, who committed the inhuman crime of cold-blooded murder of innocent and helpless sons of the Guru, will ever be cursed by humanity for the unpardonable evil deeds.

### TOWARDS MALWA TRACT

On 25th of December, 1704, the Guru, along with three Sikhs and two Pathan disciples, left Machiwara in the guise of 'Uch Ka Pir.' After covering about eight miles, the party reached village Lull. The Guru took rest under a banyan tree on the bank of a pond outside the village. The party resumed the journey and reached village Rampura Katani by sunset.

Lull is situated five miles east of Doraha railway station. A Gurdwara has been built at the place here where the Guru took rest.

When the party arrived at village Lull, the commander of a police contingent who was in search of the Guru, intercepted him. As the Officer was not satisfied with the antecedents of the Guru as 'Uch Ka Pir,' Sayed Pir Mohd. of Nurpur was called for to identify him. This Sayeed had been the tutor of the Guru in his childhood and taught him Persian. The Sayeed, though recognised the Guru, yet gave a helpful answer. He bore witness that the Guru was the most exalted Pir and, thus, saved the situation.

After spending the night at Rampur Katani, the party proceeded futher in the morning. They passed through Ghungrali, Kanech and many other villages and reached Hehar. Here there was a monastery managed by a Udasi Sikh, Mahant Kirpal Dass.

The Mahant at first welcomed the Guru, but when he came to know of the detailed account of the trouble, in



which the Guru and the Sikhs were involved, he too became apprehensive of the searching police parties. He felt that if the people came to know of the Guru, the monastery would be ransacked and he would also be killed along with the Guru. Next morning (27th December), he bade the Guru farewell.

Hehar is situated in district Ludhiana, Tehsil Jagraon. It is at a distance of six miles from the railhead Chowki Mann.

#### RIDES A HORSE

On 27th December, the Guru reached village Alamgir from Hehar. There the Guru met Bhai Nighaya Singh and his son, Nighaya Singh was the older brother of Bhai Mani Singh. Nighaya Singh and his son were trading in the horses. At that time also they were out for sale of their horses. They were much pleased to meet the Guru, and offered the best horse available with them to him. The Guru accepted the horse and decided to be carried on horseback instead of in the litter. The Guru was on the look out for a horse earlier also, as he did not want to give more trouble to Nabi Khan and Ghani Khan. The Guru's feet were lacerated and wounded while trudging the distance from Chamkaur to Machiwara and could not walk. This was one of the reason for his being carried in a litter.

Alamgir is situated about 10 miles south of Ludhiana and two miles south of railhead Gill.

#### COMMENDATORY LETTER

It would be observed from the above account that the Viceroy of Sirhind had mobilized all the resources at his disposal for the search and arrest of the Guru. No one could dare to provide shelter to the Guru, and those, who could provide clue to his whereabouts, were to be amply rewarded. It was under these circumstances Nabi Khan and Ghani Khan served the Guru at the cost of their own lives. At Machiwara they placed their house at the disposal of the Guru. In order to take

Guru out of the dangerous zone, they posed him as 'Uch Ka Pir' and carried the litter on their shoulders with the Guru seated in it for three days. When the Guru got a horse to ride on, he bade them farewell with gratitude and respect.

The Guru obtained a piece of paper and the writing material from Bhai Nighaya Singh and wrote a commendatory letter in favour of Nabi Khan and Ghani Khan. The Guru in this letter recognised the most valuable services rendered by the Pathan brothers and enjoined on the Sikhs to give due regard to them. The Guru handed over this commendatory letter to Nabi Khan and Ghani Khan at the time of the parting.

#### A MESSENGER SENT TO SIRHAND

The Guru proceeded further from Alamgir and reached near Siloani. The Chief of Raikot, Rai Kalha (Kalha Rai) had also come to that place. Siloani is situated in district Ludhiana, Tehsil Jagraon, near Police Station Raikot. It is about nine miles south-east of Jagraon. On the northern side of Siloani, stands a Gurdwara in commemoration of the Guru's advent to this place. The Guru had stayed here under a Jujuaba tree. A fair is held here on the fullmoon day of every month.

A Rajput Hindu named Tulsi Ram, had been converted to Islam. A descendant of Tulsi Ram, named Rai Ahmed, founded the town of Raikot in 1648 A. D. Rai Kalha was the son of Rai Kamal Din, a brother of Rai Ahmed.

Guru Gobind Singh and the three Sikhs were still in blue robes. Rai Kalha took the Guru as a Muslim Pir and gave the Guru and the Sikhs a hearty welcome. Rai Kalha was informed of the correct position at the opportune time. He regretted very much of the excesses perpetrated by the Mughal rulers, and offered himself for any service to the Guru.

At the time the Guru crossed the Sirsa stream, the Guru's family members had parted company with him. The Guru

had heard of the Wazir Khan's proclamation of exhorting people to cause his arrest and members of his family. The Guru asked his host to send a messenger to Sirhind to enquire whether or not any member of his family had been arrested. Rai Kalha sent one of his men, called 'Mahi' to Sirhind on the said mission. On Rai Kalha's request, the Guru stayed with him. Rai Kalha served the Guru in all possible manner.

Sirhind was hardly 20-25 miles from Siloani. Mahi returned from Sirhind the very next day (28th December) and related to the Guru the fate meted out to the Princes and the Guru's mother at Sirhind on 27th December. As Mahi was narrating the sad account of the story, Rai Kalha, the three Sikhs and others shed copious tears but the Guru listened with perfect composure and equanimity.

Murder of the innocent and helpless children by the powerful rulers was an inhuman act and moral degradation to the extreme. This was the indication of the end of their tyrannical rule, as the people were bound to bear hatred against them. The Guru told Rai Kalha that due to the extreme bigotry and narrow-mindedness of the rulers, their hegemony was bound to end soon. The Khalsa would not ignore the murder of the innocent children by Wazir Khan, who would be taught a lesson.

Next day, 29th December, the Guru took leave of Rai Kalha, who presented to him with the horses of good breed and arms. The Guru in turn, admired Rai Kalha for the services rendered to him and the affection shown to him. He bestowed on Rai Kalha his own sword as a token of remembrance.

### FREE FROM DANGER

Now the three Sikhs were also provided with horses. The Guru and the Sikhs were also now fully armed. They were, however, still wearing clothes dyed blue. The Guru along



with the Sikhs, passed through many villages and reached Dina, situated in district Ferozepur, Tehsil Moga, near police station of Nihal Singh wala, three miles North of Kangar.

The people of Kangar had raised the village of Dina. When the Viceroy of Lahore had sent an army against Guru Hargobind on account of the dispute over the seizure of Guru's horses, the Guru had come to this part of the country to raise an effective defence against the invaders. The Chief of Kangar, Rai Jodh, at that time along with his companions, had fought the invaders on the Guru's side. The battle was fought in 1632 A.D. and the Imperial Army was repulsed by the Sikhs. A Gurdwara called "Guru Sar" stands there.

When Guru Gobind Singh reached Dina, the three grand sons of Rai Jodh, Chowdhraries, Lakhmir, Shamir and Takhat Mal presented themselves before the Guru. On their entreaties the Guru and the Sikhs went with the Chowdharies to their village Kangar.

When Guru Har Gobind had visited this part of the country during 1613-14 A. D., Bhai Sadhu of Tuklani village was converted to Sikhism. Bhai Sadhu and his son, Bhai Roopa, were the most devout Sikhs. They had also taken part in the battle at Guru Sar and had, thus, served the Guru whole-heartedly. On the direction of Guru Hargobind, they founded a separate town which was named 'Bhai Roopa'.

When Guru Gobind Singh reached village Dina, the two grand sons of Bhai Roopa, Bhai Dharam Singh and Bhai Param Singh also came to pay their homage to the Guru. As the news of Guru's arrival in Malwa tract spread, the Sikhs in thousands rushed to serve the Guru. Bhai Roopa village is situated 11 miles north of railhead Rampura Phool.

#### UNREST OF THE SIKHS

When Imperial forces along with forces of Hill Rajas and other volunteer forces had invested Anandpur, the Guru re-

mained completely cut off from the rest of the Sikhs. The invaders had attacked Anandpur at the time the peasants were busy in reaping crops and as such only nine to ten thousands Sikhs could reach Anandpur before the fighting commenced. The seize of Anandpur was made by enemy forces numbering about a million. As such for months together, the Sikhs outside Anandpur could neither enter the town to provide necessary succour to the encircled Guru and the Sikhs, nor could they hear any news about them.

Consequent on the total exhaustion of the Guru's supplies, he had perforce to abandon the town for good along with the Sikhs. There was severe fighting near the banks of Sirsa stream, which was then swollen with water. Many Sikhs were drowned or driven away by the swift current of the stream. Those, who were able to cross the stream, were by and large separated from the Guru who, along with 150 Sikhs only, rushed towards Ropar without waiting for more Sikhs, as the enemy was in hot pursuit. The Sikhs, who could save their lives but could not accompany the Guru, had to return to their homes.

The battle of Chamkaur and the martyrdom of Guru's two younger sons at Sirhind took place within the five ensuing days. After the battle of Chamkaur, the returning Imperial forces and other volunteers were under the impression that the Guru had been killed in the cultivator's house (haveli) there. As these forces and volunteers went back to Lahore, Kashmir and North-west Frontier Province, they gave the news of the death of the Guru to people.

The Guru went to Dina from Machiwara robed in blue clothes in the guise of 'Uch Ka Pir' and only few people knew that he was alive. The Guru could not disclose his identity as otherwise this would have been at the cost of his life. The people everywhere had heard that the Guru had been killed and the reality began to be known to them only when

the Guru reached Dina. The news of Guru's safety first reached the villages of Malwa tract visited by him and then gradually spread to other parts of the country. This news also reached Wazir Khan at Sirhind, who engaged himself in making preparation for another encounter with the Guru.

#### ZAFAR NAMA

It has already been stated that the torch lit by Guru Nanak for the emancipation of the depressed and the downtrodden people and fostered by the succeeding Gurus was not to the liking of the high caste Brahmans, Khashtrya officials and the Mughal rulers. Despite the stiff opposition to the Guru's programme, the torch of liberty could not be extinguished. Guru Gobind Singh organised the Sikhs on sound democratic footings in the shape of Khalsa Panth which could withstand all weathers.

The opposition to the Guru's programme started from Brahmans of Khadoor and Gondiwal, followed by inimical activities of Raja Birbal, a minister in the court of Emperor Akbar and other Khashtrya officials of his ilk. This culminated in armed attacks of the Hindu Hill Rajas who were impelled by their extreme sense of bigotry, narrow mindedness and jealousies. The Mughal imperialists gave their support to the Hindu imperialists. This was quite natural. The imperialists joined together to make a common cause to extirpate the Guru. The Hindu Rajas swore by the cow and the Mughal Generals by the Holy Koran in order to deceive the Guru and to annihilate him with a view to putting a stop to the awakening among the people.

Guru Gobind Singh wrote a letter to Aurangzeb in Persian verse and called it 'Zafar Nama'—an epistle of victory. The Guru, in this letter, mentioned all the misdeeds of Aurangzeb, his Deputies and Generals and the Hindu Hill Rajas, stating that they stooped so low that they could not restrain themselves from making criminal assaults on the help-

less innocent children. The Guru further pointed out to the Emperor that his own moral degradation and that of his sycophant officials would soon bring about an end of his Empire.

The Guru wrote this letter at Dayalpur which was near village Kangar. At that time Dayalpur was not in existence. On the spot stands a Gurudwara where the Guru wrote this historic letter.

Dayalpur, Kangar and Dina villages are located very close to each other.

The Guru entrusted this letter to Bhai Daya Singh and deputed four Sikhs for assisting him. Bhai Daya Singh was instructed to hand over the letter to Aurangzeb in Deccan.

#### VICEORY OF SIRHIND BECOMES AWARE OF GURU'S ALIVENESS

At Dina lived a Sadhu named Sitalpuri. He had a disciple, Dayalpuri, who belonged to Sirhind. Dayalpuri in those days had come to Dina from Sirhind. When he returned to Sirhind, the news that Guru was alive and was at Dina safe and sound was spread like wild fire. Wazir Khan also came to know about it, and was much terrified. By that time, the winter was over.

Dina is only 40 miles from Malerkotla. It is likely that the news about the Guru reached Sirhind through Malerkotla.

Wazir Khan knew the valour of the Guru and the Sikhs. He had seen a handful of Sikhs fighting against the hordes of Mughal and hill soldiers. He was smarting under repeated censure by Aurangzeb and apathy of the people towards him. He sent forth a stern warning to Chowdharies Lakhmir and Shamir to hand over the rebel Guru to him, failing which they would be dealt with in the way similar to the Guru.

#### REPLY TO WAZIR KHAN

Chowdhary Lakhmir was unperturbed on receiving the letter from Wazir Khan. He sent a reply stating that it was the moral obligation of everyone to owe allegiance, revere and

serve the spiritual head of one's own choice. The liberty exercised by Wazir Khan himself in serving his Prophet should be equally extended to others. There was no act of defence to the paramount authority in serving the Guru. Guru Gobind Singh owned no state of his own, nor was he trying to usurp an inch of territory belonging to anyone. The Guru, as a religious head, was only preaching equality, fraternity, and liberty of mankind based on social justice. It was an act of extreme nobility on the part of the Guru to have undertaken a path of sufferings in the service of mankind and that he (Lakhmir) was not fortunate enough even to do a fraction of what the Great Guru had done.

Chowdhary Lakhmir despatched his reply through a trusted messenger whom he instructed to stay on at Sirhind for few days in order to find the reaction of Wazir Khan and his future plans. In the event Wazir Khan chose to adopt the path of war again, the messenger was to immediately return and convey the information.

#### WAR PREPARATIONS

Wazir Khan was greatly enraged at the letter from Chowdhary Lakhmir. He immediately ordered Hassan Khan, the Mughal Commander, to mobilize the forces. The news spread like wild fire in whole of Sirhind. The emissary of Chowdhary Lakhmir also heard this news and immediately returned to Kangar to convey it. The news was duly conveyed on the Guru. Gradually people in all parts of the country came to know of the future plans of Wazir Khan.

#### TOUR OF MALWA

It was the month of April 1705, and peasants were busy, reaping their harvest. The nefarious intentions of Viceroy of Sirhind were yet unknown to the people. It was necessary for the Guru that the people should be made aware of the impending danger, as the Guru's unspeakable sufferings were due to his strivings for the uplift of the people alone. The



Guru, therefore, began to make a tour of the village in the Malwa Tract. He went to Rukhanwala, Dodhgam, Bandar, Bargari, Behbal, Sehonram and many more villages and then came back to Dina. The Guru organised the Sikhs of the countryside in a few days. People in large number received baptism of the double-edged sword and got themselves prepared to resist the advance of Wazir Khan's armies.

#### APPROPRIATE SITE

The Guru did not consider Dina a suitable place for the ensuing battle. He, therefore, left Dina and passed through Jhiri, Bhadaur, Bhagta, Patto, Jaito, Santawali, Kot of Maluka villages and reached Kot Kapura and stayed there for two to three days. By this time Sikhs in their hundreds had gathered round the Guru.

Dhilwana Kalan is situated at a distance of three miles from Kot Kapura. In this village lived Baba Kaul, a descendant of Baba Prithi Chand, the eldest son of Guru Ram Das. When the Guru came to this village, Baba Kaul Sodhi gave him a most warm welcome and heartily served him. The Guru had been till then wearing the blue clothes of 'Uch Ka Pir'. On Sodhi Kaul's beseechings the Guru put off the blue garments and put on the white clothes presented by him.

According to the old chronicles, the Guru tore the blue clothes bit by bit and went on throwing the fragments into the fire. When the Guru was to throw the last bit of his clothes, Bhai Mann Singh, who was then standing thereby, asked for the last fragment and placed it on his head. The Nihang Sikhs, who dress themselves in blue clothes, link their origin with Bhai Mann Singh's wrapping the fragment of the Guru's blue clothes round his head.

At Dhilwan Kalan the Guru received the information that Wazir Khan, with his armies, was advancing towards him. The Chief of Kot Kapura, who was a Berar Jat, was at that time with the Guru at Dhilwan Kalan. He advised the Guru

that in that part of the country the mound of Khidrana was suited to give a crushing blow to the invaders, as throughout the countryside a pool of water was only located there. The Guru approved the suggestion. Chowdhary Kapura placed the services of a trusted guide who was to show the way to the mound to him at his disposal. The Guru along with the Sikhs moved towards Khidrana.

### SIKHS MEET GURU

The readers would recollect that many Sikhs could not keep company with the Guru after crossing the Sirsa stream. Many Sikhs were drifted by the swift current of the stream and, thus, those Sikhs, who were able to cross the stream, were scattered. As the enemy was in hot pursuit of the Guru, he could not gather all Sikhs at one place and had hastily made his way towards Roper along with 150 Sikhs only. The Sikhs, thus separated from the Guru, could not hear of any news about him for days together and, as such, had to return to their homes.

But when the Sikhs heard about the happenings of Chamkaur and Sirhind that the Guru's all the four sons had been martyred and that Guru himself was in Malwa tract, the Sikhs began to feel that they were guilty of having been unfaithful to the Guru. They felt that they should not have returned to their homes from the Sirsa stream but should have searched for the Guru and should have served him. The Sikhs, who had returned to their homes from Sirsa stream, and the people living in those villages became very much sensitive of not having served the Guru in the time of need.

Now the Sikhs had heard that Wazir Khan was again causing trouble to the Guru by making an armed attack on him. Martyrdom of the Guru's four sons was most painful event for the Sikhs. Their blood began to boil with rage when they heard of the excesses committed by Wazir Khan. The plan of Wazir Khan to make another armed attack on the

Guru added fuel to the fire of the anger of the Sikhs. Those were the days when the peasants were busy, reaping their harvest. Despite this engagement, the Sikhs, who got separated from the Guru at Sirsa stream, and with hundreds of other Sikhs made their way towards the mound of Khidrana to join the forces of the Guru. Mai Bhago, a resident of Jhabal in Majha tract, took a leading part in stirring the people to rise against the tyrannical rule of Wazir Khan and to serve the Guru's cause by sacrificing their lives. She led a contingent of Sikhs from the Majha tract.

As said earlier, the Guru was proceeding towards Khidrana along with Sikhs of Malwa tract from Dhilwan Kalan. When the Guru reached village Ramayane, Mai Bhago, with the contingent of Sikhs from Majha tract, also joined him.

Ramayane is situated seven miles west of Jaito. The Khidrana Mound was still about nine mile from Ramayane.

The Sikhs, who had been separated from the Guru out of compulsion at Sirsa, offered their apologies to the Guru. The Guru was ever gracious.

When it became generally known that the Guru had come to Dina after fighting battles at Anandpur and Chamkaur, many scholars and poets, who had been on the court of the Guru at Anandpur and had left the place on his advice, now joined him. The gathering of the Sikhs, who came there from far and wide in thousands, was described by a poet then thus :—

“When they heard the call of the Beloved Master, the buffaloes let drop the half-chewn grass from their mouths, and lifted spontaneously thin half-slaked lips from the water. No one could wait for the other. Everyone rushed to see the Guru alone ; the Sikhs were so much imbued with the love of the Master. The period of separation was now over. The Master, the Loving Friend and Benefactor, met each one of the Sikhs and caressed them as his own sons. The Sikhs now

felt much relieved and enjoyed the pleasure of the meeting. The Sikhs in extreme gratitude thanked the Lord for this happy reunion."

This places is in Tehsil Kot Kapura, where a Gurdwara in commemoration of the reunion of the Sikhs with the Guru exists. The Guru named this wild place as 'Lakhi Jungle'—the Blessed Jungle of Plenty.

#### BATTLE OF MUKTSAR

The Guru planned the defence in such a way that the enemy forces should be checked at a distance so that they should have no access to the water of the pool at Khidrana. This was the only source of water supply in that wild country. The Mound of Khidrana was surrounded by jungle consisting of thorny bushes extending for miles together. The Sikhs, who had come from the upper country (Jullundur and Lahore Division), were deployed towards the direction in which Wazir Khan was advancing with his forces. The Mound and the Pool were adequately fortified by the Guru. The Guru himself along with a few Sikhs took positions in the bushes towards the western side of the Mound. Wazir Khan was advancing from the eastern side of the Mound.

It was the month of May 1705, when the Sikhs and Mughal forces again engaged themselves in a deadly combat. The brunt of the enemy assaults was borne by the Sikhs fighting on the eastern side of the Mound. A large number of Sikhs on this front were killed in the fighting. The Guru sent adequate reinforcements of men and material to this front from time to time.

There was no water for the invaders to be found anywhere. Those were summer days and Wazir Khan's men became restive for want of water. He had brought Chowdhary Kapura along with him as his guide from Kot Kapura. On Wazir Khan's enquiry from Chowdhary Kapura about the availability of water there, the latter told him that he

could find water only 15 miles in the rear, and that there was no drop of water near about the place of fighting.

The military commanders thereupon advised Wazir Khan that it would be safer to make a retreat of the forces, failing which they would be completely effaced. Further, the Guru, who had been invested by a million of the Mughal and Hill forces at Anandpur and Chamkaur, could not be caught by them. Surely, it would be futile effort to arrest him in the forests of Khidrana.

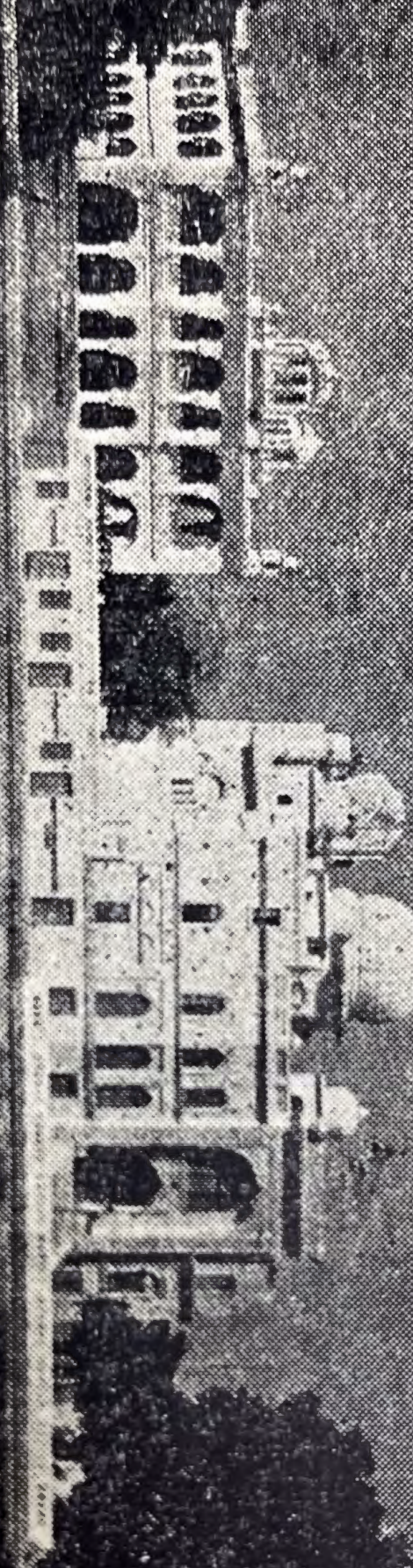
The invaders found it extremely difficult to locate the Sikhs and the Guru, who had raised their defences under clusters of bushes and trees. Wazir Khan was, thus, obliged to order the beating of retreat, posing to have annihilated all the Sikhs and the Guru on the battlefield, and, thus, to have won the day.

#### YEARNING FOR UNION

After the retreat of Mughal forces, the Guru, along with Sikhs came out of their defences towards the eastern side where the Sikhs had checked the advance of the enemy forces. The wounded Sikhs were nursed and dead ones were disposed of by the Guru. Mai Bhago had also been wounded. According to the old chronicles, this lady had spent some time in Anandpur and had served the younger two Princes of the Guru there.

Bhai Mahan Singh, a renowned leader of the Sikhs from up-country (Majha tract), had also been mortally wounded and was about to die. He beheld the Guru near him in his last moments of his life. He recollected the scene at the Sirsa stream. He again felt extremely guilty of not having followed the Guru from the stream and to have gone home, although now at Khidrana he had served the Guru with his life. The dying Bhai Mahan Singh was full of emotions and yearned to remove the slightest possible scar of infidelity on those Sikhs











who got separated from the Guru at Sirsa stream and could not keep company with him.

Bhai Mahan Singh now again besought Guru's pardon for the disloyalty. It was an extremely moving sight. The Guru and the Sikhs were one in soul and found themselves yearning for each other as water was to the fish. All Sikhs present there were similarly moved and felt an extreme desire to give their all to the Guru who was their very life. The Sikhs showed their love for the Truth and Beauty, the embodiment of which was the Guru, raised themselves from the level of mortal biological organisms to that of conquerors of death and masters of inorganic, organic and socio-cultural forces, thus realising their divine nature and became "God-Men."

The Sikhs fulfilled their mission of life and redeemed their historical existence as through such a real immortality are all the values of humanity preserved. The human existence of the Sikhs was brought to fruition as they did not waste away their life in meaningless pursuits and perish in vain. This place shall ever remain a beacon for the unique love conquest of the Guru and the Sikhs.

#### MUKATSAR

Bhai Mahan Singh redeemed himself, nay many others, by his selfless sacrifice and devotion. To commemorate his memory, the Guru named the battlefield of Khidrana as 'Mukatsar'—the Tank of Immortality. A big fair is held in middle of January each year at this place, as it was not in those days possible to gather there in the month of May due to scarcity of water.

## CHAPTER XII

### LEAVES MUKUTSAR

AFTER DISPOSING of the bodies of the Sikh martyrs at Mukatsar, Guru Gobind Singh, with the remaining Sikhs, left for village 'Nangai de Sarai'. This village is situated 10 miles from the Mound of Khidrana. Next day the Guru went to Bijidpur by passing through village Nauthai. Bijidpur is situated about seven miles north of Ferozepore.

From Bijidpur the Guru went back towards Mukatsar and reached a place called Roopaiana, four miles south of Mukatsar. He then visited other villages of Thehli, Bhoondar, Hari-pur, Kalajrani, Bombiya and Chataiana. Wherever he went, the Guru administered Baptism of the Double-edged Sword to the people in large number. In this way a great organisation of the Khalsa emerged in the Malwa Tract.

A Muslim Fakir, Ibrahim alias 'Wehmi', used to live in village Chataiana. He embraced Sikhism and received Baptism of the Double-edged Sword and was re-named by the Guru as Ajmer Singh. The Sikhs, however, used to call him Mehma Singh, as he was very much revered by the Sikhs. Bhai Ajmer Singh later accompanied the Guru to Deccan.

From Chataiana the Guru proceeded further and passed through many villages and reached a village called Bajak, near Bhatinda. Here the Guru was cordially invited and served by two Sadhus, Sukhu and Buddhu. They were so much charmed by the presence of the Guru with them that they sang his eulogies. From Bajak the Guru went to village Pakai by passing through village Jasi. Pakai village formed the part of the estate owned by the Chowdhary Dalla, who especially came to this village for the reception of the Guru, and took

him to Talwandi Sabo Ki, where he used to live.

#### ARRIVALS FROM DELHI

At the times of leaving Anandpur, the Guru had placed the members of his family under the protection of certain Sikhs who were to escort them to places of safety. Bhai Mani Singh and a number of other Sikhs were to escort Mothers Jit Kaur and Sahib Kaur, wives of the Guru. Only Mothers Jit Kaur and Sahib Kaur along with Bhai Mani Singh and two other Sikhs of Delhi could manage to cross the Sirsa stream. They disguised themselves as Muslims and in this manner reached Delhi safely. The Holy Mothers stayed at Delhi in a house given to them by Bhai Jawahar Singh.

In June 1705, whilst at Delhi, the holy Mothers came to know that Guru Gobind Singh was at Sabo Ki Talwandi. The Holy Mothers and the Sikhs at Delhi on hearing the news about the Guru immediately proceeded towards that place. On their arrival at Talwandi the Holy Mothers came to know of the martyrdom of the Princes.

The condition of mother Jit Kaur can well be imagined than described. She had lost all the four sons. The Princes were as much dear to the Guru and the Holy Mother as any other parents bear affection for their children. Indeed it was most painful separation. The Guru, who ever stood like a rock during the severest squalls that blew during his life (jhakar vao na dolhi parbat mairan), consoled all and invoked in them the Will of God. This meant reverence and affection for the Creator, His Created Universe, His Creatures, and in His doings—the Causer of all Causes. The Guru told his wife that the multitude of the people, the Great Khalsa Panth, were her sons in spirit, and that the four sons were meant for their service only.

#### TOUR OF COUNTRYSIDE

With a view to further organising the Khalsa Panth, the Guru, along with his wives and the Sikhs, made a tour of



the neighbouring villages of Bhagi Bander, Bajak, Bhucho and many more and reached Bhatinda. After staying for a few days there, he again visited a number of villages in the neighbourhood. Many people received the Baptism of the Double-edged Sword and became members of the Khalsa Brotherhood. Chowdhary Dalla beseeched the Guru to return to Talwandi Sabo Ki to enable him to serve him there. The Guru accepted the offer and left Bhatinda and came to Sabo Ki Talwandi by passing through many villages enroute such as Mehma, Kot of Samir and Bhockhri.

#### GURU AT SABO KI TALWANDI

Guru Tegh Bagadur while on his way to Assam had passed through the Malwa Tract and had stayed at Sabo Ki Talwandi for nine days. Guru Gobind Singh also encamped himself outside this town where Guru Tegh Bahadur had stayed. This place is called 'Dam Dama Sahib' the place for rest. This place is situated southwest of railhead Maisar Khana and five miles from another railhead Rama on railroad Bhatinda-Hissar.

#### WARNING FROM SIRHIND

When Wazir Khan came to know that the Guru was at Sabo Ki Talwandi, he despatched a letter to Chowdhary Dalla. Wazir Khan asked Dalla to hand over Guru Gobind Singh to him, as the Guru had raised a rebellion against the Emperor. Wazir Khan promised a big fortune to Dalla if he were to hand over the Guru to him, and on the contrary he (Dalla) would be severely dealt with. Neither the greed of money and other material gifts could allure the mind of Dalla nor the threats to him proved of any avail, Dalla wrote back in clear terms that if Wazir Khan again committed the folly of making an armed attack on the Guru, he would meet no better fate than before, as the estate belonging to Dalla was also an arid country with no water even for drinking purposes. Wazir Khan found himself in a helpless position



and forwarded the reply received by him from Dalla to the Emperor in Deccan.

### EPISTLE

Guru Gobind Singh had sent Bhai Daya Singh to Deccan with an Epistle of Victory (Zafarnama) addressed to Aurangzeb from Dina village. The battle at Mukatsar was fought after some time the despatch of the letter.

During the wars fought by Aurangzeb against the Marhattas, Shivaji's son, Shambhuji, was captured in Jannary 1689. He was tortured and mutilated for 24 days and was finally hacked to pieces on 21 March, 1689. Aurangzeb then became carefree of the Marhattas and concentrated his energies on annexation of Bijapur State. He was thus engaged in Bijapur affairs for six long years. The Emperor encamped himself on the banks of Bhima river near Brahampuri town, from June 1665 to October 1699. He changed the name of this town to 'Islampuri.'

There was again Marhatta ascendancy caused due to economic ruin and complete lawlessness prevailing in Deccan. The Marhattas raids on the Imperial forces became frequent. The Mughals were helpless and continuously suffered losses. Aurangzeb was much enraged by the Marhatta activities and himself led his forces against them but was unable to crush them. After protracted, fruitless fighting with Marhattas for six long years, Aurangzeb in the end returned to Ahmednagar on 31st January, 1706.

Bhai Daya Singh had left Dina for Deccan with the Guru's letter a few months before Chowdhary Dalla's reply to Wazir Khan, which was transmitted to Aurangzeb. As Aurangzeb in those days was completely occupied with the Marhattas, it was not possible for Bhai Daya Singh to have an easy access to the Emperor to deliver the Guru's letter to him. Bhai Daya Singh could deliver the letter to the Emperor at Ahmednagar [after] he [had] received Wazir Khan's

letter forwarding Chowdhary Dalla's letter.

### EFFECT OF GURU'S LETTER

Aurangzeb had failed to subdue the Marhattas and was tired of their raids. His dream of the conquest of whole of India had not been fulfilled. He so much inextricably involved himself in Deccan affairs since the time of the flight of his rebel son, Akbar, to Marhattas that he could neither leave the situation nor could he do anything useful there.

Guru Gobind Singh, in his letter, completely exposed the Emperor and his minions in the Punjab. The Guru also laid bare the bigotry of the Hindu Hill Rajas and the Mughals, the latter having involved themselves at the incitement of the former and, thus, spoiled the peace in the Northern region. On reading the letter Aurangzeb observed that it was likely the similar conditions might prevail in the Punjab as were prevalent in the South, particularly after execution of Shambhuji. Bhai Daya Singh also personally apprised Aurangzeb of the immoral and treacherous acts of the Hindu Hill Rajas and the Mughal officials, especially of Wazir Khan.

On hearing the above account, Aurangzeb ordered Wazir Khan to remove all the restrictions imposed against the Guru forthwith. Aurangzeb, however, also desired that the Guru should no longer stay in the Punjab as his presence there would incite the people to rise against the Government. Further, the Emperor could not cherish the idea that the awakened people should feel a sense of freedom and equality with the rulers and become so much emboldened to stand four square to resist their onslaughts. It had always been the policy of the imperialists that the people should remain dumb-driven cattle in order to use them in any way they liked. In the circumstances, Aurangzeb was anxious that somehow the Guru, who was the source of light to the people in the Punjab, should be removed from there. He, therefore,



wrote a letter to the Guru inviting him to come to Deecan and meet him.

#### ANOTHER VOLUME OF GURU GRANTH SAHIB PREPARED

Guru Nanak wrote his own compositions and during his missionary journeys collected compositions of Saints who had the same ideology as that of the Guru. Guru Nanak handed over all these works to his successor Guru Angad. Similarly the successor Gurus wrote their own compositions and the complete works were passed over to the respective successors and in this way Guru Arjun received all the writings of his predecessors and of the Saints. Guru Arjan added his own writings and compiled the material thus obtained in the form of Guru Granth Sahib.

One copy of the Holy Book was not sufficient to disseminate the teachings to whole of the community. Guru Arjun, therefore, got many other copies of the Holy Book prepared. Later, many persons adopted as their profession to make copies of the Holy Book. After Guru Arjan, the successor Gurus encouraged the persons to prepare as many copies of the holy Book as was possible.

When Guru Gobind Singh ascended the Throne of Guruship, the prevailing political conditions compelled him to pay more attention towards organisational problems of the Sikhs. At Sabo Ki Talwandi, the Guru found himself completely secure as he was far away from the purview of the jealous Hindu Hill Rajas. Wazir Khan had also been calmed down as he could do no further harm to the Guru. The Guru, therefore, decided to get another volume of the Holy Book prepared. Bhai Mani Singh had come to Sabo Ki Talwandi from Delhi along with the wives of the Guru and was then staying there. Bhai Gurdas had written the first volume of the Holy Book under the supervision of Guru Arjun who read out the verses to the latter. Similarly Guru Gobind Singh himself read



out the verses while Bhai Mani Singh incorporated them in the new volume. In this volume the compositions of Guru Teg Bahadur were also incorporated.

### THE GURU PREPARES TO GO TO DECCAN

When Bhai Daya Singh carried the letter from the Guru to Aurangzeb, the latter was fully occupied in quelling the rebellion raised by the Marhattas. It took several months for Bhai Daya Singh to have an access to Aurangzeb and deliver the letter personally to him. Bhai Daya Singh, therefore, on many occasions came across the Marhatta warriors and exchanged his views with them. Bhai Daya Singh, had personal experience of the tyrannical rule of the Mughals in the Punjab. In Deccan he observed pitiable condition of the people and also heard their woeful stories of dying of hunger and pestilence caused by the wars let loose by Aurangzeb. Bhai Daya Singh and the other two Sikhs who accompanied him to Deccan, maintained close contacts with the people of Maharashtra and exchanged their views with them. He also met the people from the up-country who were in service in Deccan, and it was through these people he quickly tied over the difficulty of the language problem.

Bhai Daya Singh despatched the two Sikhs who had accompanied him towards the Punjab and himself decided to stay on. Bhai Daya Singh sent a letter to the Guru through the two Sikhs in which he described the prevailing conditions in Deccan. The Marhatta people had also come to know of the events that took place in Anandpur and Chamkaur from Bhai Daya Singh. They requested Bhai Daya Singh to beseech the Guru to come to Maharashtra and to give them a lead to fight for their emancipation. Bhai Daya Singh did convey to the Guru the feelings of the people of Maharashtra for a visit to their land.

The Guru was greatly moved to hear the pathetic condition of the people of Maharashtra. The people had been the victims

of famine and pestilence for twenty long years. The Guru, therefore, decided that he would take with him as many Sikhs as possible to serve the people in Deccan. At that time there was peace in the Punjab and the Guru could go elsewhere to serve the people. Moreover, as Aurangzeb was far away in Deccan no edicts were being issued against the Hindus in the Punjab.

The Guru received letters from Bhai Daya Singh and Aurangzeb when he was at Sabo Ki Talwandi. The Guru understood the designs of Aurangzeb, as he was aware of the fact that the Emperor in order to seize the throne of Delhi had incarcerated his aged father and slain his brothers. He even did not spare his sons and daughters and had imprisoned them on various counts.

#### DEPARTURE FROM SABO KI TALWANDI

The Guru after fighting the battle of Mukatsar in May 1705, had reached Sabo Ki Talwandi a month thereafter. The Guru left this place for Deccan on 17th October, 1706 after staying there for about eighteen months. He instructed his wives Holy Mothers Jit Kaur and Sahib Kaur to go back to Delhi with Bhai Mani Singh and stay there. The Guru was then forty years of age.

The Guru came to Sirsa in district Hisar halting enroute in villages Kewal and Jhorar. Sirsa is about 70 miles from Sabo Ki Talwandi and is situated on railroad Bhatinda-Hissar-Rewari. From Sirsa he proceeded towards Deccan through Rajasthan. In his onward journey the Guru stayed for a short while in villages Nauhar and Bhandra till he reached a place in Rajasthan called Suhevai, about 45 miles South-west of Sirsa. This place is also called Sahia. On the North-eastern side of this village stands a Gurdwara in commemoration of the memory of the Guru's visit here. The Guru after staying here for some days went to Madhoo Singhnai and then to Pushkar, a sacred place of Hindus. During his

first Missionary Journey, Guru Nanak had also visited Pushkar. This place is situated three miles from Ajmer. There is a lake in Pushkar, on the banks of which is situated a temple in the memory of god Brahma. According to the Puranic myth, Brahma performed 'yagna' on the banks of the lake. On the opposite side of the lake where the Guru stayed, stands a Gurdwara called 'Gobind Ghat.'

Narayana village wherein is located the tomb of a famous Gujrati Saint Dadoo, is 60 miles South of Pushkar and is 20 miles from Jaipur. The Guru along with the Sikhs left Pushkar and by travelling in stages reached Narayana and stayed there for many days. Mahant Jait Ram was then the Custodian of the Shrine. This place is also called 'Dadoo Dwara'. Dadoo had died here in 1660 A.D. when the Guru visited this place in early 1707 A.D.

From Narayana the Guru passed through Lali, Ghamroda and a number of other villages and reached Kulait. Bhai Daya Singh while returning from Deccan met the Guru at Kulait. About five months had elapsed from the day the Guru left Sabo Ki Talwandi and reached Kulait.

#### DEATH OF AURANGZEB

Aurangzeb having been tired of the raids of the Marhattas, returned to Ahmednagar on the advice of his military commanders. His health was very much weakened by the time he reached Ahmednagar on 31st January, 1706. Shah Alam, his eldest son, had been sent on an expedition to Afghanistan. His youngest rebel son Akbar, died in exile on a foreign soil in 1704 A.D. This information was conveyed to Aurangzeb a year later in 1705 A.D. His two remaining sons Mohamad Azam and Kam Baksh were with him at Ahmednagar. Azam observed that the end of his father was fast approaching and therefore began to make all out efforts to capture the throne. Shah Alam (Mohizam) was far away in Kabul. Azam made out a plan to murder Kam Baksh, about which Aurangzeb came

to know. In order to save the life of his son Kam Bakash, Aurangzeb appointed Azam and Kam Baksh as Viceroy of Malwa and Bijapur respectively and ordered them to depart for their respective destinations immediately. The animosities between his sons gave an added shock to his failing health. Whatever he had sown for his personal gains, he was now reaping its fruits. Aurangzeb clearly saw his vast empire being crumbled down to pieces. In such a state of utter frustration he finally closed his eyes for ever at 8 O' clock in the morning of 20th February, 1707.

### JOURNEY TO DECCAN COMES TO AN END

After leaving Kulait the Guru crossed the Iravali Mountains and reached Bhagaur, when he heard the news of Aurangzeb's death. With the death of Aurangzeb, the conditions in Deccan improved largely. Azam had gone only 50 miles away from Ahmednagar towards Malwa, when he heard the news of his father's death, and at once returned to Ahmednagar. He got his father's body buried in a tomb at Khulda-bad near Daultabad and immediately thereafter along with the troops proceeded towards Delhi. Azam was greatly worried lest Shah Alam should reach Delhi from Kabul earlier than him and capture the throne. In this way the people of Deccan were greatly relieved of the trouble which they had been experiencing for a very long time

Now there was no necessity for the Guru to go to Deccan. The political conditions in the country were fast changing. The Guru in order to watch the changing political conditions decided to stay at Bhagaur for some time more. Bhagaur is situated at a distance of 70 miles from Ajmer towards South. It is in the centre of Ajmer and Udaipur. Agra is about 250 miles North-east of Bhagaur.

### EFFORTS FOR THE CAPTURE OF THRONE BY AURANGZEB'S SONS

The customary struggle for power followed the death of

Aurangzeb. Prince Mohizam (Shah Alam) finally defeated the other contenders for the throne and assumed the reign title of Bahadur Shah. The struggle caused death of two of Aurangzeb's sons and three of his grand sons in the field.

Mohamad Azam, who was only few miles away from Ahmednagar, hastened to return there on hearing the death of father, and ascended the throne on 14th March, 1707. There was an acute economic depression prevailing in Deccan on account of incessant hostilities let loose by Aurangzeb. The treasury was totally exhausted and in the circumstances Azam found himself in utter lack of money. The soldiers in Deccan were in distress as they had not been paid their salaries for the last three years. Azam now headed towards Agra and Delhi with the army which was discontented. Azam was impulsive, temperamental and stubborn by nature and indulged in insane vanities. He promoted his favourites to higher positions and thus alienated himself from the rest especially the Turani Party (the Moghals in India). Azam thus lost the support of the army and the Turani Party completely. Asad Khan, who was the Prime Minister, and his son Zulfikar (the Irani Party) however continued to serve Azam, but for his temperamental nature they also could do him no good. Azam thus dragging his discontented army Northward left Ahmednagar on 17th March and reached Gwalior on 11th June. His able son Bidar Bakhat was at that time in Malwa. The Viceroy of Agra was the father-in-law of Bidar Bakht. Had Azam permitted Bidar Bakht to capture Agra in time he would have forestalled Shah Alam. Azam was suspicious of his son Bidar Bakht that the latter might not proclaim himself as the Emperor. Azam therefore, did not permit his son to proceed towards Agra or to increase his strength.

Shah Alam received the news of his father's death whilst at Jamrud. He had plenty of money at his disposal. He advanced towards Agra and crowned himself as Emperor with



the title of Bahadur Shah at the bridge of Shah Daula, twenty miles North of Lahore. He arrived at Agra on 12th June and got complete hold of the city, while Azam was still at Gwalior. Bidar Bakht was at Dholpur, mid way between Gwalior and Agra. Bahadur Shah, on reaching Agra, made an offer to Azam to partition the empire amicably. This offer was scornfully rejected.

### BAHADUR SHAH SEEKS HELP FROM THE GURU

Chivalry of Sikhs was widely known to the people. The stories of the valour of the Sikhs by them at them at Anandpur and Chamkaur had spread far and wide. The volunteers or the religious fanatics (Mujhaidis) who had come to Anandpur from the North-western Frontier Province to fight against the Guru on their return to their native lands talked very highly of the bravery and courage of the Sikhs. Bahadur Shah had also heard of the battle fought by the Guru at Mukatsar and the Guru's whereabouts in the Malwa Tract.

Bahadur Shah had anticipated the war of succession as he had complete distrust in Azam, who was in Deccan and could easily succeed his father and win the favour of the countries. Bahadur Shah was therefore on the look-out of the whereabouts of Guru Gobind Singh and was confident that he would be helped by him. When Bahadur Shah heard the news of his father's death he set out for Agra from Jamrud on 22nd March, 1707. On reaching Bhatinda he sent his emissaries to Bhagaur, where the Guru was staying, beseeching for help. The new Emperor himself leading an army marched towards Delhi and Agra.

### THE GURU AGREES TO HELP BAHADUR SHAH

Aurangzeb had usurped the right of Dara Shikoh for the Moghal throne and for three years had involved the whole country in the war of succession. It was only the poor people who suffered during the war as well as thereafter due to economic depression and other ill effects. Aurangzeb's youngest

son Akbar similarly raised rebellion against his father, and in order to capture him the Emperor had involved himself in fruitless wars in Deccan for twenty-five years. The whole of Deccan was desolated as a result of the famine and pestilence caused by the wars.

Azam was now following the footsteps of his father in usurping the throne which rightly belonged to Bahadur Shah. Similar conditions were being again created under which the country could be involved in a long strife. There was vast of difference in the nature of Bahadur Shah and Azam, the latter being emperamental and full of vanities. Bahadur Shah had a mild and calm temper and was generous in disposition. He did not like Aurangzeb's engagements in Deccan and was incarcerated on this account. He was released from prison and was appointed Viceroy of the Punjab, Sindh and Afganistan in 1695 A.D. When he came to the Punjab, the Hindu Hill Rajas did their best to incite him against the Guru, but he paid deaf ears to them.

The emissaries of Bahadur Shah went to the Guru at Bhagaur. The Guru after making review of the situation decided to help Bahadur Shah, and conveyed his decision to the leading Sikhs.

### HELP TO BAHADUR SHAH

The Guru despatched a contingent of Sikhs under the joint command of Bhai Daya Singh and Bhai Dharam Singh to help Bahadur Shah. The Guru himself joined the Sikh contingent when the fighting was in progress. The Sikh contingent joined the Imperial forces at Mathura.

### BATTLE OF JAJAU

The decisive battle took place on 18th June, some four miles North of Jajau and not far from Samogarh, where Aurangzeb fought against Dara Shikoh. The Sikhs from Majah and Malwa tarcts had come in large number to participate in the battle. The Guru reached there on 18th June. The fierce fire

of the joint armies of Bahadur Shah and the Guru caused terrible havoc in Azam and Bidar Bakht's armies. Bidar Bakht was killed in action and soon followed the death of Azam, who became a target of a missile discharged by the Guru.

On the Guru's persuasion, Bahadur Shah treated Azam's generals and others kindly.

### THE GURU AT AGRA

After the battle of Jajau, the Guru was the guest of Bahadur Shah at Delhi and Agra. The place where the Guru stayed at Agra in a garden, now stands a Gurdwara there. At the royal court specially organised in honour of Bahadur Shah's victory over his rival brother, the Emperor gave prizes and awards to his ministers, generals, and officials. The Sikhs also received robes of honour from the Emperor. The Emperor also made offerings of valuable things respectfully to the Guru.

Having thus been freed from his most formidable rival brother Azam, Bahadur Shah lived in peace at Agra for five months.

### THE GURU IN THE COUNTRY OF JATS

Wazir Khan, Viceroy of Sirhind, began to quarrel with the Guru at the incitation of the Hindu Hill Rajas. The Guru's escape from the seige at Anandpur and then at Chamkaur was tak-n by Wazir Khan as his personal defeat and failure to capture the Guru. His animosity against the Guru had let out of hand and he lost all sense of proportion, so much so, that he committed heinous crime in the cold blooded murder of the Guru's two younger sons. This accursed man was not only despised by the people but was being constantly reproached by his guilty conscience. He thus became the deadliest enemy of the Guru, as his entire energies were focussed by fear and hostility. As the tensions of his inner conflict grew more and more, he began to send threatening

letters to Chowdharies Lakhmīr, Shamir and Dalla. He was bent upon not to allow the Guru to resettle at Anandpur, which place is only 45 miles from Sirhind.

Guru Gobind Singh cherished no hatred against anyone. This has been amply proved by his personal character, who in his extreme adverse circumstances, breavements and unspeakable losses, had ever remained unshaken, calm, serene, cheerful and full of vigour. He exhibited his indomitable will to survive and surmount the difficulties. He under all circumstances cherished life and love for all. A man who imbibes hatred in him, resorts to aggression against himself if rendered helpless to direct aggression outward. The insinuations made against the Guru by many ignorant and ill advised writers, who made a study of the Guru from surface only, stand repudiated as scientifically untrue, malicious and mischieve.

The Guru knew it well that if he were to return to Anandpur, this would result in unnecessary bloodshed of the people on both sides. He further realised that Bahadur Shah had shortly before taken the reigns the country and had not firmly established himself and that in the circumstances he could not take any partisan role.

In the Punjab the Guru had established firmly the Khalsa Panth on its footing which could withstand in all weathers. The Guru, therefore, decided that it was not wise to go back to Anandpur, although earlier he had expressed his desire to visit his ancestral place. The surrounding areas of Mathura, Aligarh, Agra, Bharatpur and Alwar were inhabited by Jats. The Guru left Agra on 19th October, 1707 and went to Dholpur 25 miles towards South, and made this place as his headquarters for spread of Sikhism in this part of country. Many people adopted Sikhism in this country as a result of the Guru's preachings for eight to nine months.

## KAM BAKSH'S MAD ACTS IN DECCAN

Before his death, Aurangzeb had despatched Kam Baksh to Bijapur as the Viceroy of the Province. Bijapur city is about 250 miles South of Ahmednagar. If Azam had decided to deal with Kam Baksh in the first instance in Bijapur, Bahadur Shah in this way could capture Delhi and Agra easily. In the circumstances, Azam at the onset proceeded towards Agra, and there lost his life in the battle of Jajau.

Kam Baksh, before he reached Bijapur, had heard the news of his father's death. On his arrival at Bijapur he crowned himself as the successor to his father. He spent two months in Bijapur settling his Government and raising an army. He, however, was of childish habits, jealous and obstinate. His clever courtiers made a fool of him in inciting him against certain men who counted. He completely ruined his prospects for success. Under delusion of treachery against him, he got many ministers and officials tortured to death and confiscated their property. Many others insane acts of cruelty were done by him. Thus he became notorious in Deccan for his cruelty.

Bahadur Shah left Agra for Rajasthan on 12th November, 1707. He received reports of Kam Baksh's activities there. Consequently in the end of April 1708 he had to go to Deccan from Rajasthan.

## THE GURU ACCOMPANIES BAHADUR SHAH TOWARDS DECCAN

Wazir Khan had tortured to death the two younger sons of the Guru who were only eight and six years old. The Sikhs were smarting with rage at this cruel and inhuman act of Wazir Khan. This cowardly attack on the infant sons of the Guru inflicted a deep wound in the minds of the Sikhs which could never be healed unless Wazir Khan was brought to the book. It was therefore likely that on the return of the Guru to the Punjab there would be general uprising of



the Sikhs to smack Wazir Khan and Sirhind to pieces. But the Guru did not want this to happen as he did not desire to create unrest in Bahadur Shah's newly formed regime. Also, it was the basic tenet of the Guru and Sikhism that punishment was no solution to reform a sinner.

When the Emperor was preparing to go to Deccan, he requested Guru Gobind Singh to accompany him. It is likely that the Emperor like his father also wanted that the Guru should not go back to the Punjab.

Aurangzeb had to proceed to Deccan in 1681 A.D. from Rajasthan as a result of the flight of his rebel son Akbar to the Marhatta king posing a threat to the Emperor. Thereafter Aurangzeb had intextricably involved himself in perpetual hostilities in Deccan for twenty six years till he died in February, 1707 there. This brought about unspeakable sufferings for the people in Deccan. Now a similar situation had arisen. The Guru had heard from Bhai Daya Singh the miseries inflicted on the people of Deccan during Aurangzeb's regime. The Guru was anxious that a similar situation should not arise again on going of Bahadur Shah to subdue his rebel brother Kam Baksh. The Guru after reviewing the situation in the larger context accepted the offer of Bahadur Shah to accompany him to Deccan.

## CHAPTER XIII

### TOWARDS DECCAN

Throughout the stay of Guru Gobind Singh at Agra, Dholpur and other towns in Malwa, the Sikh Sangats from the Punjab continued pouring in for a glimpse of the Person of the Guru and to make obeisance to him. The Guru bade farewell to the people of Agra in April 1708 and came to Dholpur. He further made his way towards Rajasthan and joined Bahadur Shah at Ajmer. The Guru along with Bahadur Shah then proceeded towards Deccan. They passed through many towns such as Chitorgarh, Ujjain and reached river Narbada. They encamped themselves on the banks of the river and passed some days there. Near Chitorgarh the Sikhs accompanying the Guru were assaulted by Muslim bandits. In this encounter, Bhai Mann Singh, who was one of three Sikhs who managed to come out of the siege at Chamkaur and had been at the service of the Guru, was hit by a gun shot and killed. Bahadur Shah got the assassin and his accomplices arrested and handed them over to the Guru to suitably deal with. The Guru forgave them and set them free.

The Guru and the Emperor crossed river Narbada on 17th May, 1708. During the halts enroute the two held their respective camps separate from each other. They reached Burhanpur after crossing river Tapti. On the prayerful beseechings of the Sikh Sangat of Burhanpur, the Guru extended the period of his stay at this place. The place where the Guru stayed in Burhanpur is called "Mandir of Hathi Singh." Yogi Jiwan Das of Burhanpur served the Guru with great devotion. Mahant Jait Ram, the custodian of "Dadoo Dwara" who also happened to be there at that time, came to pay

his homage to the Guru. When Jait Ram came to know that the Guru was proceeding towards Deccan, he mentioned to the Guru about a Bairagi called 'Madho Das' living at Nander. Jait Ram further told the Guru that the Bairagi possessed great occult powers—he would entertain the people paying visit to him and thereafter would ridicule them by turning upside down the couch on which they were made to sit and would thus derive great pleasure in witnessing people being thrown on the ground non-plussed. Jogi Jiwan Das also confirmed the behaviour of Bairagi Madho Das as related by Jait Ram.

After staying for some days at Burhanpur, the Guru went to Amravati, situated 80 miles East of Burhanpur. From Amravati he went 100 miles Southwards to Hingoli. This place is about 50 miles from Nander.

#### THE GURU PARTS COMPANY WITH BAHADUR SHAH

We have already mentioned that the Guru did not choose to go back to the Punjab, as he wanted to avoid unnecessary shedding of blood of innocent people on either side. The conflict with Wazir Khan, the Viceroy of Sirhind could not have been avoided as he had turned himself as an arch enemy of the Guru, as a result of his guilty conscience which had made him restless. The Sikhs were also feeling very much hurt at the brutal murder of the innocent sons of the Guru by him. The Guru however did not want to deal directly with him. Bahadur Shah was proceeding towards Deccan with an army to subdue his rebel brother Kam Baksh. The Guru was not concerned directly with the fratricidal war. But it was likely that there might again be incessant trouble in Deccan, and the people might not be put to sufferings again as was the case during the time of Aurangzeb. The Guru had therefore accepted the offer of Bahadur Shah to accompany him to Deccan. The Guru travelled with the Emperor from Ajmer to Hingoli, which distance was covered between three to four months time. The Guru's parting with Bahadur Shah

at Hingoli was a normal event, as the Guru was not accompanying the Emperor for fighting a war against Kam Baksh. It is incorrect to visualise that the Guru ever impressed on the Emperor for an action against Wazir Khan, as the Guru had no malice against anyone and the idea of avenging the wrongs done to him was foreign to him. The Guru always fought in self-defence and did never retaliate.

Bahadur Shah after crossing river Narbada on 17th May, 1708 made a generous peace offer to his rebel brother Kam Baksh, which was outright rejected by him. Kam Baksh along with his army marched Northwards and reached Hyderabad. Many army chiefs deserted Kam Baksh and crossed over to Bahadur Shah. The Guru thus observed that Kam Baksh would not be able to make a successful stand against Bahadur Shah, that there would not be a protracted war, and that there was no likelihood of people undergoing any suffering on account of the hostilities.

On reaching Hingoli, the Guru parted company with Bahadur Shah, who with his army headed towards Hyderabad. The Guru took to the road leading to Nander. He passed through Basmuth and finally reached Nander. The Guru encamped on the banks of river Godawari on 19th July, 1708.

**BAIRAGI MADHO DAS**

Ram Dev Rajput lived at Rajauri in the present Jammu and Kashmir State. He begot a son in 1661 A. D. who was named Lachman Dev. When Lachman Dev grew of age, he developed a great aptitude for use of arms and for hunting. Once, when he had gone on a game, he killed a pregnant deer. He was so much moved by the event that he left soldiery and became a disciple of a Vaishnav Sadhu Janki Das. Lachman Dev was then re-named as Madho Das. He practised exercises of 'Yogic Sadhana' for a long time and attained occult powers. As a wandering Yogi he came to Nander. The panoramic beauty of the landscape and the river fascinated



him so much that he built a hut on the river side and began to live there.

### THE GURU MEETS BAIRAGI MADHO DAS

On his arrival at Nander, the Guru took rest for four to five days and thereafter along with few Sikhs went to the abode of Madho Das. The Guru saw a couch lying in the hut, about which Mehant Jait Ram had mentioned to him. The Guru went into the hut and took his seat on the couch. Madho Das, as usual wanted to throw down the occupant of the couch by turning it upside down by his occult powers. Madho Das this time was not successful in his designs. After having been totally exhausted by his fruitless efforts to turn the couch, Madho Das realised of his uncommon visitor. Madho Das was so much impressed with the dynamic personality of the Guru, that he allowed himself to fall at his feet. On the Guru's enquiry about his antecedents, Madho Das replied that he had become his slave (Banda). In a few days time he became familiar with the Sikhs. Under instruction from the Guru, Madho Das was initiated to Khalsa Brotherhood by administering to him Baptism of the Double Edged Sword and was re-named as Gurbaksh Singh. The readers would recollect that in Malwa tract the Guru had baptised a Muslim Fakir and had re-named him as Ajmer Singh. He became greatly known as 'Mehma' by the Sikhs, on account of his fame and was as such called 'Mehma Singh'. Although Madho Das was re-named as Gurbaksh Singh but was greatly known as Banda Singh, as on his first meeting with the Guru he had told him that he was his slave (Banda). When he was a Bairagi Sadhu, people used to call him 'Baba Ji.' Now, when he became a member of the Khalsa Brotherhood, he began to be called 'Baba Banda Singh.' Banda Singh had already got good experience in the use of arms.

### ENCOURAGEMENT TO WAZIR KHAN

Bahadur Shah had ascended the throne of India on 18th



June, 1707 after defeating his brother Azam. The Guru had helped him in the war of succession. Feeling himself secure on the throne, Bahadur Shah spent five months at Agra peacefully. The Guru was also in those days touring in that part of the country and was preaching Sikhism to the people.

Wazir Khan had heard about the cordial relations of the Guru with the Emperor. He felt nervous and became afraid of the Guru lest he should be punished for his crime of cold blooded murder of the Guru's two younger sons. But when he observed that the Emperor had taken no notice of this, he felt greatly encouraged. He then began to plan how he could do away with the Guru so that he could live without fear.

#### MURDEROUS ASSAULT ON THE GURU

Wazir Khan, whose extreme sense of guilt had made him restless, passed his days in anxiety and fear. He became all the more nervous to see cordial relations between the Guru and the Emperor. Thus he developed a great phobia of the Guru. He thought that his safety laid only in eliminating the Guru from his way anyhow. He therefore hired three Pathan youths and despatched them to Deccan to assassinate the Guru. These Pathans were following closely the Guru right from Agra. The Guru came to Nanded on 19th July 1708 and on 18th August, one of the three Pathans who used to attend the holy congregation held daily in the evening and addressed by the Guru, made an assault on the life of the Guru. Invariably Non-Sikhs including Muslims used to participate in the religious meetings organised by the Guru. The presence of the Pathan in the congregation was therefore not an unusual phenomenon. This Pathan youth continued to attend the religious meeting every evening for some days. He thus thoroughly acquainted himself with the surroundings of the place and the daily routine of the Guru. He was now for the look-out when and where he could find the Guru alone and to take

him unaware. He observed that the evening service lasted till darkness used to set in and after that the Sikhs would disperse and the Guru also returned to his tent for rest and sleep. As there was no danger to the life of the Guru in Deccan, no security arrangements were contemplated. Having thus fully acquainted himself with the situation, the Pathan youth decided to take his chance. On 18th August, 1708 the Pathan came to the Guru's place and as usual joined the evening congregation. He positioned his two confederates at some distance. When the religious service was over, the Sikhs as usual dispersed and the Guru alone went to his [place of retreat for rest. The Guru finding the Pathan standing outside his tent called him in and gave him a seat near his bed. The Guru was sitting on his bed and after some time laid down for rest. The Guru harboured no suspicion about the malafide intention of the Pathan as he had seen him attending the congregational prayers quite for some days. The Guru gave him the Sacramental Food, which he quickly devoured. As the Guru was lying on his bed care-free, the Pathan availed of this opportunity and thrust his poniard into his abdomen. The Guru was now on the alert and sprang up from his bed to deal with the assassin. Before the Guru was able to defend himself, the Pathan again thrust his poniard in his abdomen. The Guru, however, by this time had got hold of his sword and with a lightening stroke cut the Pathan into twain. The Pathan having met his end, the Guru shouted for the Sikhs who came running to him. They saw the Pathan's body lying near the Guru. They also observed that the Guru staggered and laid himself down on the bed. The Sikhs were horrified to see the Guru mortally wounded. Soon there was a great commotion among the Sikhs who caught hold of the two confederates of the assassin while they were trying to escape. These two Pathans were killed in an encounter with the Sikhs. The dying Pathans, however, con-

fessed that they had been deputed by Wazir Khan for the job. Immediately the local surgeons were summoned, who washed and dressed the wounds of the Guru. For two days the Guru remained confined to the bed and took complete rest. The wounds began to heal up and he appeared to make speedy recovery of his health. The Guru thereafter began to attend the congregations as usual. The Sikhs were greatly consoled and were pleased to find that the danger to his life had completely been averted. Bahadur Shah reached Hyderabad on 13th January, 1709. At this time he was not very far away from Nander. On hearing the news of assault on the Guru's life he sent his surgeons to Nander. The services of the surgeons could not be utilised as the Guru's wounds had already been sewn and were healing. About a month passed this way. The Guru woke up sometime after the midnight of 7-8 October, 1708 and called for the Sikhs. He told the Sikhs that the time had come when he should depart. The Guru gave his last sermons to them and thereafter blended his light with the Supreme Light. According to the Guru's instructions, his body was cremated before the day-break at Nander.

(Note : We are aware of the paper discovered by Dr. Tarlochan Singh from a Gurdwara in a village in Bihar during 1961. We cannot agree to the account given therein for many reasons, especially : (a) The incident possibly could not take place before sun-set as the evening religious services are concluded generally after sun-set. (b) The Guru's instruction to call for the surgeons and physicians of the Emperor for treatment. The Emperor was at some distance while the Guru needed immediate treatment. (c) The story of familiarity of the Pathan's parents with the Guru and the carrying of credentials by him from a Muslim friend of the Guru in the Punjab is also hard to believe. The incident took place

just after one month stay of the Guru at Nanded. It took quite some time for the assassin to acquaint himself with the surroundings. It used to take more than a month's time to reach Nanded from the Punjab. (d) The alleged directive to Sikhs by the Guru to celebrate the day of his Ascension with great pomp and show.)

### THE GURU'S SUCCESSOR

When on the Baisakhi Day of 1699 A.D. Guru Gobind Singh introduced the democratic institution of initiation through Five Beloved Ones into the Fold of Khalsa Brotherhood in place of the Personal Guruship, the Guru had given sufficient indication of bringing to an end the Personal Guruship. In the Cultivator's House at Chamkaur on the night of 22-23 December, 1704 the Guru had crowned the whole of Khalsa Panth as his successor. This was the second step taken by the Guru in this direction.

On the night of 7th October, 1708 the Guru reiterated that the whole of the Khalsa Panth would henceforward Personify the Guru under the Spiritual Guidance of the Holy Word—Guru Granth Sahib. Even during their life time the Gurus always regarded the Divine Word as enshrined in the Guru Granth Sahib as their very self nay even their Master. Please also see Chapter 15.

### EFFECT ON BABA BANDA SINGH

Far from slurring over harsh and politically embarrassing facts, the Sikhs presented to Baba Banda Singh a long tale of woe in the Punjab and the prevailing uncertain conditions. Baba Banda Singh realised that the Guru had undertaken the life of extreme sufferings to uphold the cause of liberation of the suffering humanity from the hands of the imperialists—the Brahmans, the Hindu Hill Rajas, the Khashatrya Officials and the Moghals. The imperialists who took the Guru's programme of self-realisation as a challenge to their hegemony, not only opposed the Guru tooth and nail but inflicted untold

sufferings on the Guru and the Sikhs. The steadfastness and the tenacity of the Guru in the face of heavy odds made a very deep impression on Baba Banda Singh. He was greatly moved to hear the matchless sacrifice of the Guru's two younger sons (6 and 8 years old) at Sirhind. He resolved that he would sacrifice his all to bring to an end the tyrannical rule in the Punjab. Banda Singh was at that time a youth of 38 years and had been a great warrior before becoming a Bairagi.

Banda Singh had witnessed a brutal attack on the life of the Guru by the agents of Wazir Khan. He could no longer withstand the continued excesses perpetrated on the Guru. He poured out his heart to other Sikhs. The Sikhs then resolved that they would bring Wazir Khan to the book if the Emperor failed to discharge his rightful duty.

#### BAHADUR SHAH'S ATTITUDE TOWARDS THE GURU

Bahadur Shah, after the death of his father Aurangzeb, ascended the throne of Delhi on 18th June, 1707. He was helped by the Guru in the war of succession fought against his rival brother Azam. Bhai Nand Lal, a devout Sikh, had been a tutor of Bahadur Shah. When Aurangzeb appointed Bahadur Shah as the Viceroy of the Punjab, Sindh and Afghanistan in 1697 A.D., he turned deaf ears to the insinuations of the Hill Rajas against the Guru. On the Guru's demise, some officials advised the Emperor to confiscate the huge property of the Guru as he had died issueless. The Emperor thereupon said that the State would not be enriched by taking possession of the property of the Holy Man.

Bahadur Shah, however, was of a very mild and weak disposition. He was 'docility personified'. His docility, excessive generosity and mildness made him a man of vacillating nature. He was incapable of taking decisions and saying no to anyone. His only statesmanship was to let the matters drift on and to patch up matters by pleasing everyone. When



the relatives of the Guru's assassin feared lest they should be harmed, they through certain influential officials approached the Emperor and told him that the assassin was swayed by the passion aroused in him by the disrespectful words uttered by the Guru during his discourses against the Prophet of Islam. The credulous Emperor gave a 'robe of reverence to the dead' to the relatives of the assassin on 26th October, 1708. But when the Sikhs came to know of this slanderous act against the Guru, they sent a representation to the Emperor bringing out the factual position of the whole affair. The Emperor was then deeply moved and sent the 'robe of reverence to the Dead' to Holy Mother Sundari (Jit Kaur) through the Sikhs.

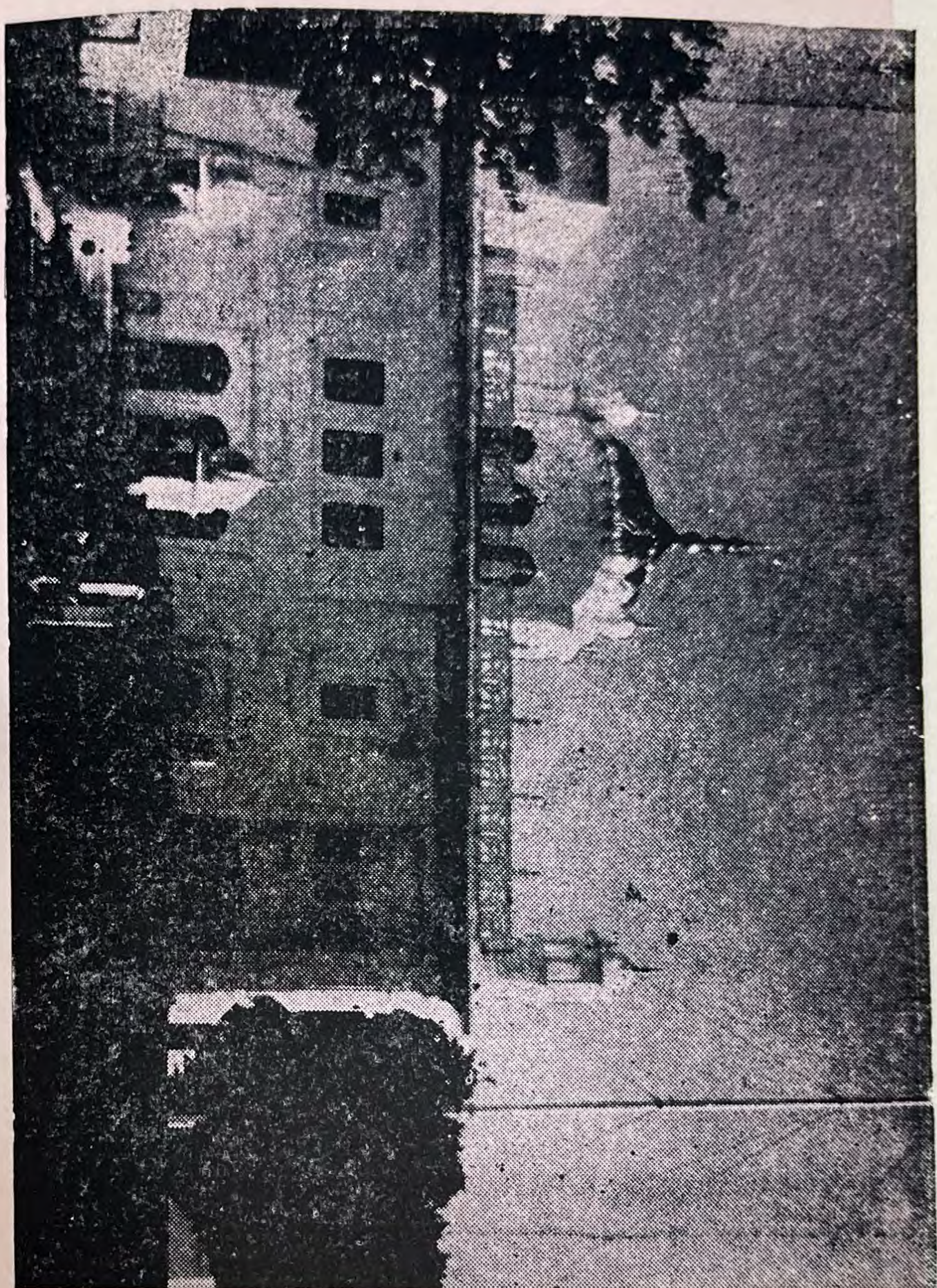
Aurangzeb was very aggressive in nature. Bahadur Shah was brought up under the strict control of his tyrant father, who dominated him in every way. It was therefore natural that Bahadur Shah should have developed a submissive character. The Sikhs had been feeling sore about the mad adventures of Wazir Khan against the Guru. Bahadur Shah proved to be indifferent to the feelings of the Sikhs and took no steps to put a stop to the activities of Wazir Khan. Bahadur Shah remained at Hyderabad till May 1710 and thereafter went to Rajasthan to quell the disturbances there.

### RETRIBUTION

Baba Banda Singh and other Sikhs fully realised that there was no hope of receiving any justice from the hands of Bahadur Shah. They resolved that Khalsa Panth would award suitable punishment to Wazir Khan. The Sikhs under the command of Baba Banda Singh Bahadur made their way towards the Punjab.

Baba Banda Singh appeared in the country. North-west of Delhi and sent letters to various Sikh Sangats informing them the manoeuvres of Wazir Khan and the demise of the Guru at Nander. He summoned all the Sikhs with a view to





Gurdwara Sri Hazoor Sahib, Nader



awarding suitable punishment to Wazir Khan. He routed the Commandant of Sonipat and after making incessant efforts for more than a year gathered round him about 40,000 armed Sikhs.

Sirhand was attacked by the Sikhs, who gained crowning victory by defeating and slaying Wazir Khan and his accomplices on 22nd May, 1710.

**(Note :** The following facts will emerge from the study of the foregoing account of the Guru's life :—

- (a) The Guru had most Exalted Personality and bore no hatred against anyone, as he saw God Himself manifest in all. A man's faulty and criminal behaviour has many causal factors, which are beyond his control. It is God Himself, Who is the Cause of all causes, makes a saint of one and a scoundrel of another. Good and Evil are closely related to each other and have no independent existence. As a matter of fact it is our adversaries, who are instrumental in making of our personality. It is through His Grace, an Evil is also turned into Good at the appropriate time. The Guru, therefore, cherished no animosity against his adversaries. This has scientifically been proved by us elsewhere in this volume.
- (b) The Guru thoroughly understood the behaviour pattern of Wazir Khan and intentionally tried to avoid issues with him. Had the Guru thought of the retaliatory measures against Wazir Khan, he would not have left the Punjab from Sabo Ki Talwandi on receipt of a letter from Aurangzeb and Bhai Daya Singh or would not have spent 8-9 months at Agra and its neighbourhood but would have returned to the Punjab, and even thereafter he would not have accompanied Bahadur Shah to Deccan. The alleged talk of the Guru with Bahadur Shah for award of

punishment to Wazir Khan could not have prolonged for months together, which could have necessitated the Guru to accompany the Emperor to Deccan.

- (c) The parting with Bahadur Shah in Deccan was in the normal way as the aims, objects and destinations of the Guru and the Emperor widely differed.
- (d) The general belief that the Guru had sent Baba Banda Singh to the Punjab for an action against Wazir Khan is totally unfounded. The Guru had never made a personal cause of any event taking place. It would be ridiculous to believe that the Guru could have sent Baba Banda Singh and other Sikhs on an important expedition by keeping himself aloof from it. We have seen from the study of the Guru's life that he had never.
  - (i) attacked anyone even in retaliation,
  - (ii) sent Sikhs on an expedition and himself had stayed behind.
- (e) The cause of the Guru's visit to Deccan was three-fold, *viz*—
  - (i) to avoid conflict with Wazir Khan,
  - (ii) to serve people in Deccan who had been the victims of devastation being caused as a result of perpetual wars taking place. Bahadur Shah was now going to Deccan to wage a war against his rebel brother Kam Baksh.
  - (iii) to establish a Sikh missionary centre in Deccan.
- (f) The exciting cause of Baba Banda Singh and the Sikh rushing to the Punjab from Deccan for an action against Wazir Khan was his repeated assaults on the life of the Guru and the Emperor's apathy to impart justice.)

## THE END OF GURU'S PERIOD

The readers have now completed the life-story of Guru Gobind Singh. In the annals of human history, this is the history of "Man's Struggle on the Battlefield of Life." The lust for power had corrupted the men in authority and the less privileged ones were exploited for their personal ends and were merely treated as beasts of burden. Humanity had been completely degraded. The people were helpless and cried for a Saviour. Nanak the Saviour appeared on the scene in Ten Human Forms, the last of whom was Guru Gobind Singh. The Gurus were the doughty champions of the helpless and the underdogs. The natural outcome of this sympathetic attitude of the Gurus towards the poor and downtrodden was that they became the victims of the wraths of the imperialists. Guru Nanak has therefore declared in unequivocal terms :—

"If you cherish to play a game of love and righteousness;  
You should come to me only after you have placed your  
lives in your hands."

## THE GURU'S FAMILY LIFE

Guru Gobind Singh was wedded to Mata Jit Kaur. The marriage took place in 1684 A. D. The Holy Mother was named "Jito" by her parents, but was later re-named as "Sundari" after marriage. Re-naming of the females after their marriage is a very old custom in both Hindu and Sikh families.

Mother Jit Kaur was the daughter of a devout Sikh named Bhai Har Jas, Kshatriya by caste and resident of Lahore. Bhai Har Jas visited Anandpur with the Sangat of Lahore and offered the hand of his daughter to the Guru. He also expressed the desire that the Guru be gracious enough to pay visit to Lahore where the nuptial ceremonies be performed. In order to meet the wishes of Bhai Har Jas, the Guru directed the Sikhs to raise a township seven miles North of Anandpur. The town was called "Guru Ka Lahore," where the marriage took place.



This happy union gave rise to the birth of four sons :—

Baba Ajit Singh, born at Paonta in 1686 A. D.

Baba Jujar Singh, born at Anandpur in 1690 A. D.

Baba Zorawar Singh, born at Anandpur in 1696 A. D.

Baba Fateh Singh, born at Anandpur in 1698 A.D.

### HOLY MOTHER SAHIB KAUR

Bhai Ramoo, Kshatrya by caste and a resident of Rohtas in district Jhelum, came to Anandpur to pay his homage to the Guru in April 1700. Bhai Ramoo beseeched the Guru before a large congregation of the Sikhs that the Guru be gracious to wed his daughter Sahib Devi. He further added that he had engaged Sahib Devi with the Guru on her very birth. The Guru refused to accept the offer. Bhai Romoo thereupon pleaded that the people in general were aware of his devotion to the Guru and the Sikhs revered the girl as their Holy Mother. In the circumstances the girl could not be wedded to anyone else and the Guru should be gracious to give asylum to the girl in his house.

The Khalsa Panth had been organised a year earlier in 1699 A. D. The Guru accepted Sahib Kaur as his second wife and said that she would be the Mother of the Khalsa Panth. She should give expression of her maternal urges in loving and serving Khalsa People.

(**Note :** Holy Mother Sahib Kaur was wedded to the Guru in 1700 A. D., while the Khalsa Panth was organised in 1699 A. D. There should therefore be no question of Mother Sahib Kaur's pouring of sugar plums in the 'Nectar' prepared by the Guru for the initiation ceremony, as is generally believed.)

## CHAPTER XIV

### GURU GOBIND SINGH'S MISSION AS DEPICTED THROUGH THE LIFE-STORIES

#### (A) THE CREATOR IN HIS CREATION

(1) **Service of the People.**—One day at Anandpur the Guru was sitting in a congregation. The Guru felt thirsty and asked for a cup of water. A Sikh youth used to attend the congregation daily and invariably occupied his seat in the front row. This youth, who belonged to a very rich family and had never done any service to anyone, got up and fetched the water for the Guru. The Guru noticing the Sikh's hands too soft, enquired from him the reason therefore and asked whether he had ever rendered any service to anyone ? The youth replied that he had been born and brought up in luxury and therefore had not served anyone before and that this was the first occasion to do the service. The Guru refused to take water from the youth and said that the human body which was not usefully employed in the service of the fellow beings was useless. The Sikhs should behold the Creator in His creation and serve Him by serving the fellow beings. The human body remained defiled unless it was sanctified through service.

All living bodies are endowed with an aggressive instinct. Of all the methods available for absorbing the aggressive energies of mankind in a useful direction, work takes first place. Work means a fight against something, an attack upon the environment or the problem to solve it. The farmer ploughs the earth—he harrows it, tears it and pulverizes it. Weeds are cut, pulled out or burnt. We poison the insects and fight against all those which are a hindrance to our smooth living. One could carry the illustration further to any type of work.

In every instance it is the same destructive energy applied to a constructive goal. Most of the human problems are solved if persons are fully engaged in useful work. It is therefore Sikhism has laid the greatest emphasis on work and service. The ascetic life of inactivity leads to many types of perversions.

(2) **Baba Ram Rai.**—In 1684 A.D. Guru Gobind Singh went to Sarmoor State on the request of its ruler Medni Parkash. Jumna river was the boundary line between Sarmoor State and the adjoining State of Garhwal. Baba Ram Rai, the eldest son of Guru Har Rai, the 7th Guru, was disowned by his father on the charge of transmuting the Holy Word of Guru Nanak in the court of Aurangzeb to placate the whims of the Emperor. In his sojourn he came to Garhwal State to settle there. Aurangzeb awarded a big estate to Baba Ram Rai there, where, he founded the city of Dehra Dun. Baba Ram Rai was not leading a happy life as he was weary of his 'Masands'. When he heard advent of the Guru in Sarmoor State, a great urge to meet the Guru sprang up in his mind. According to the Sikh chronicles, the Guru met Baba Ram Rai in the mid stream of Jumna in deference to the wishes of the latter. The followers of Baba Ram Rai, who were standing on the Eastern bank of the river turned their backs towards the Guru, while the Sikhs who had accompanied the Guru and were standing on the Western bank of the river faced towards the stream and beheld Baba Ram Rai meeting the Guru. This was a strange spectacle on either side of the stream.

On his return to Dehra Dun, Baba Ram Rai enquired from his followers the reason for their odd behaviour at the stream. They replied that from the time they had taken refuge in Baba Ram Rai, they did not cherish to see anyone else except their Master. The Sikhs on hearing this said that they could not cherish hatred against anyone as their Master

(Guru) was manifest in all alike.

(3) **Bhai Ghania.**—Bhai Ghania, a Khashtrya by caste, belonged to village Sodhra in district Gujranwala. He was converted to Sikhism by Guru Tegh Bahadur. He used to serve as a water carrier for the community kitchen (langar).

During a battle fought at Anandpur, when the combined forces of Moghals and the Hill Rajas had attacked the Guru, Bhai Ghania served water to the wounded Sikh, Hindu and Muslim soldiers of either side without any distinction.

Certain Sikhs complained to the Guru about the conduct of Bhai Ghania, who was allegedly helping the enemy. Bhai Ghania presented himself before the Guru on his demand and on inquiry stated, "O Gracious Lord ! I behold no one other than the Guru himself everywhere and in everyone. I gave water to the Guru and to none else." The Guru was much pleased to hear this. The Guru gave him some ointment to enable him to nurse the wounded ones still farther. It was a matter of great satisfaction to the Guru to see that the Sikhs had correctly assimilated his teachings and were serving humanity without any hatred or malice. The fighting on the Guru's part was not against anyone but against oppression, tyranny, falsehood and injustice. The Guru bestowed on Bhai Ghania his handkerchief and appointed him a Mahant. The successors of Bhai Ghania were Sehaj Ram, Bhadar Ram, Santokh Ram, Adhan Shah, Seva Ram and others. Seva Ram and Adhan Shah were renowned of their service to the people. Bhai Ghania's followers are therefore called 'Adhan Shahis' and 'Seva Panthis'.

(4) **Succour to needy ones - a real service to the Guru.**—There was a large gathering of Sikhs at Anandnur on the Baisakhi Day of 1701 A.D. Certain dramatists had also come there on this occasion. They enacted a drama depicting the life of 'Masands'. Guru Arjun had appointed 'Masands' for preaching of the Sikh Faith and collecting offerings from



the Sikhs for remittance to the Guru. 'Masands' had gone corrupt and tales of embazzlement of money by them were generally current in those days. The depth of the degradation of the 'Masands' as displayed by the dramatists had great effect on the Guru and the Sikhs. The Guru who had staked his all for the emancipation of the people from the imperialists, now observed that his own agents were enforcing worst type of imperialism on the Sikhs. The Sikhs were undergoing sufferings passively inflicted on them by the 'Masands' in the name of the Guru. The activities of the 'Masands' were in extreme contravention of the Guru's love of the people and service to them. The Guru thereupon ordered that henceforth the Sikhs should themselves present their offerings and the employment of 'Masands' for the purpose should cease. The Guru further commanded that all 'Masands' should be driven to his presence by catching hold of them from their beards.

There lived a 'Masand' called Bhai Phairu in district Lahore, Tehsil Choonia. He also heard of the Gurus proclamation. Bhai Phairu was a very honest man and was running a community kitchen at his place and the people there greatly revered him. On observing that the Sikhs hesitated to catch hold of him from his beard, Bhai Phairu himself caught hold of his beard and presented himself before the Guru. Guru Gobind Singh was greatly pleased at the humility of Bhai Phairu. The Guru was gracious to award the titles of 'True Beard' and 'Sangat Sahib' on Bhai Phairu. The Accountant, who was sitting by the side of the Guru, then pointed out that the books revealed that Bhai Phairu had not remitted any money to the Guru for a long time. The Guru remarked that Bhai Phairu had been remitting the money direct to him and that the Accountant knew nothing of it. Bhai Phairu had been running a community kitchen and also had been helping the poor ones with money and material. In this way Bhai Phairu had been remitting his collections direct to the Guru.



Service to the needy ones was the real service to the Guru.

Bhai Phairu was Uppal by caste and was born in 1640 A.D. in Hoshiarpur district. His parents named him 'Sangat.' He was initiated to Sikhism by Guru Har Rai in 1656 A.D. and was named Phairu, as he used to sell his merchandise during his wanderings and it was during his travels that he had gone to the Guru. The Guru later appointed him 'Masand' of Tehsil Choonia in Lahore district. A Gurdwara stands in commemoration of the memory of Bhai Phairu in Tehsil Choonia. This shrine is situated at a distance of ten miles from the railhead Kot Radha Kishan on the railroad Lahore-Raiwind.

#### (B) HYPOCRISY EXPOSED

Guru Gobind Singh very often used to take Sikhs along with him to jungles for a game. Many tigers and lions had been killed during these games. He had preserved skins of these animals. He at one night saw a stray donkey and caught hold of him. He draped the lion's skin over the donkey and set him free in the early hours of the morning. The people became panicky to see the lion wandering near the town. After some time a potter passed by that side driving some of his donkeys homeward. The donkey garbed in lion's skin on seeing the other donkeys raised his maned head and brayed. The people then came to know that the animal was not a lion but a donkey. The potter removed the lion's skin from the donkey and drove him along with other donkeys to his home.

The people laughed at the demeanour of the donkey. The Guru thereupon told the Sikhs that they should always be true to their professions and should not behave like the disguised animal. Man cannot conceal his hypocrisy for a long time as the reality comes to the surface.

#### (C) DEVOTION TO THE GURU

(I) **Bhai Dalla.**—After fighting the Battle of Mukatsar, the Guru went to Sabo Ki Talwandi. He was heartily welcom-

ed by Chowdhary Dalla, the chief of the fief. Dalla served the Guru to the best of his ability. He felt greatly aggrieved at the loss of the Guru's four sons and regretted that he could not serve him in time of need. Dalla also boastfully talked of the valour of his men and was of the view that the tragedy could have been averted had his men were there to resist the onslaughts of the Moghals and the Hill Rajas. The Guru however, occasionally used to reply him that valour and courage in man was not necessarily dependent on the robust constitution. But Dalla could not understand the depth of the Guru's words. Dalla however was rigid in his opinion that the Guru's sufferings were due to the lack of valour in Sikhs on account of their weak constitution.

One day a Sikh presented the Guru with a gun. The Guru asked Dalla to put one of his men before him as a target for trial of his new gun. Dalla was greatly amazed at this and so were his men. But none came forward before the Guru. The Guru then asked him to call for someone from his (Guru's) camp.

Two Sikhs heard the call and both came running and vied with each other for getting precedence over the other for becoming the target of the gun shot. The Guru directed both the Sikhs to stand before him in a line one behind the other. The Sikh in the rear stood on his toes to raise his height in order to receive the bullet. Both the Sikhs stood before the Guru unflinchingly while the Guru was busy aiming the gun at them. The Guru at last fired the shot which passed over the heads of the two Sikhs.

Chowdhary Dalla now understood the significance of devotion to the Guru. The Guru told Dalla that all along he had the support of the Sikhs whose valour was matchless. Dalla thereafter made no boastful claims.

(2) **Bhai Joga Singh.**—Bhai Joga Singh, who belonged to Peshawar, visited the Guru at Anandpur. He was a devout

Sikh of the Guru and stayed at Anandpur quite a long time. He went back to Peshawar for his nuptial ceremonies. The Guru then sent an errand to Joga Singh bidding him to immediately depart for Anandpur. The messenger was instructed to give the letter to Joga Singh in the midst of the marriage ceremonies. Joga Singh was so loyal that when he received the message he immediately proceeded towards Anandpur, not waiting to see his own marriage through. When he reached Hoshiapur, he found himself engaged in self-appreciation at the meritorious act of his obedience to the Guru. He became so much egocentric that he forgot all about the Grace of the Guru, which had made him so noble. He came across a prostitute there and was attracted towards her. Joga Singh would have degraded himself to the greatest depth had not the vision of Guru Gobind Singh brought back the nobility in him. Joga Singh now felt humble and was grateful to the Guru who saved him from the moral death. On arrival at Anandpur, Joga Singh gratefully knelt at the feet of the Guru.

(3) **Double Mindedness.**—The Guru was at Sabo Ki Talwandi, where dramatists were to stage a drama. As Chowdhary Dalla was receiving threats from Wazir Khan, the Viceroy of Sirhind, the Guru and the Sikhs were alert to the situation. The Sikhs used to be on guard duties at night and worked as sentinels to give warning of any possible danger from the enemy lest any enemy agent might not lay his hands on the life of the Guru while asleep. The play was to be enacted at one night. The Sikhs very much desired to see the drama. Certain Sikhs were very much impatient to go to the drama and pleaded with other Sikhs that there was no harm in going as they would soon return. But the other Sikhs laid more stress on keeping a watch over the life of the Guru. Anyhow, a number of Sikhs went to see the drama. But a strange thing happened—those Sikhs who went to see the drama could not enjoy it on account of the guilt feeling of dereliction of

their duty—those who remained on duty had their heart in witnessing the drama and were absent-minded.

On the following day the Guru came to know of the mental condition of the Sikhs of all those who remained on duty and those who absented themselves without permission. The Guru told the Sikhs that their relation to the Guru was entirely on the basis of mutual love which demanded complete devotion from either side.

#### (D) THE PRICE OF LOVE

**(1) Baptism of the Double Edged Sword.**—Chowdhary Dalla served Guru Gobind Singh to the best of his ability notwithstanding the threats of Wazir Khan to extirpate him. On day, Dalla requested the Guru to bestow upon him a boon that in the life hereafter he could get a place near the Guru. The Guru told him that the pleasure in proximity of a person could be experienced if there was complete devotion and love. For this it was necessary that Dalla should receive Baptism of the Double Edged Sword and to become one with the Guru as the Guru himself had merged in the people likewise. Dalla with his family members was then duly baptised. He was thereafter called Dalla Singh.

**(2) An Empty Hand and an Empty Heart.**—Once the Guru was sitting in a congregation at Anandpur. It was a hot summer forenoon. Suddenly a naked Muslim Fakir appeared there. It appeared that he had come running as he was copiously perspiring and panting with exertion. At Guru's bidding the Fakir was allowed to enter the court without any interference. As the Fakir reached near the Guru, he laid himself prostrate and made obeisance. The Fakir then stretched his both the hands towards the Guru and made an offering of some flowers to him, which was accepted. The Fakir then introduced himself to the congregation stating that he was the successor of the great Muslim mystic Badiuddin of Kanauj.

and the then Custodian of his Master's musoleum there. He said that he was guided by a premonitory apparition for a vision of the Guru and for this purpose he had travelled from Kanauj to Anandpur to pay his homage to the Guru.

The Guru was pleased to hear the Fakir and thanked him for the trouble he had taken to have come to Anandpur from the distant Kanauj. The Guru further told him that there was no need for him to have made presentation of the lovely flowers as his taking so much of the trouble of coming from Kanauj was itself a great offering. The Fakir replied, "O, Splendour of God, an empty hand shows an accursed man. A real man is he who is liberal in giving." (Ai Jalal-i-ullah, dast-i-khali rusiah, va dast-i-mard beparvah). The Guru then said, "O, Fakir, the man of no possession ! This is not true. Empty heart only denotes the accursed man ; and the heart full of love for God and fellowmen is infinite." (khali dil rusiah ast, va ishq der ruhi marde khuda la panah).

Badiuddin was an ascetic and had renunciated the world. He was, however, a renowned magician and was known as 'Madar.' All persons who are now in magic show business are accordingly known as 'Madaris'.



## CHAPTER XV

### GURU GOBIND SINGH'S MISSION AND PERSONALITY

Biography of Guru Gobind Singh cannot be written without emotion. To try to do so is to miss what is basic and central in it all, for it is a record of great emotions to their ideal maturity. His life was yet more than emotions, certain basic convictions. And anyone who is stranger to convictions, cannot hope to read the riddle of the personality of the Guru, the most baffling, and the most important in history. It is a sobering and yet a thrilling experience to describe the Guru's life movingly and tellingly. It is of course the most tremendous drama in human history and the most paradoxical.

#### I

### SUCCESSION

Foundation of Sikhism was laid down by Guru Nanak, the first Guru (Divine Teacher) of the Sikhs. The way of life as preached and practised by him was further fostered by the successor Gurus. Guru Gobind Singh was the Tenth Guru and the last in succession to Guru Nanak. Guru Gobind Singh thus inherited a great variety of powerful influences. There were the teachings and the examples of his predecessors before him and the training he received from his parents and the teachers. Hardly he was of nine years of age, when one of the greatest accidents of his life took place—he had to tell his father Guru Tegh Bahadur to sacrifice his life for preservation of freedom of worship of the Hindus in particular and Non-Muslims in general.

Guru Nanak and the successor Gurus had established 'Sangats' (Holy Congregations) in all parts of the country.

Guru Arjun had compiled the Holy Book (Guru Granth Sahib). The Sikh character had been fully developed and it was left to Guru Gobind Singh to complete the Mission of Guru Nanak and to end the Personal Guruship.

The Gurus preached their Gospel for 239 years (1469-1708 A. D.) the longest period any World Teacher/Teachers ever preached. The Gurus exemplified the highest human virtues. The Sikhs were attracted by the selfless devotion of their Preceptors for the uplift of the oppressed people. The Sikhs also excelled in their devotion to the highest ideals. The events that took place on the Baisakhi day of 1699 A. D., in the Cultivator's House at Chamkaur and during the course of various battles fought by the Guru sufficiently proved the climax of the Sikh character. There was then no need for the continued guidance to the Sikhs by a personal Guru, as there was complete maturity and devotion to the ideals in Sikhs. It was therefore on the Baisakhi Day of 1699 A. D. the Guru took the first step towards creation of Cumulative Guruship—he created Five Beloved Ones and hailed them as his very self and even his own Master. In the Cultivator's House at Chamkaur he formally installed the whole of Khalsa Panth as his Successor. At the time of his ascension at Nander, the Guru reaffirmed the Collective Guruship of the Khalsa Panth under the spiritual guidance of the Holy Word of the Gurus (Guru Granth Sahib) for all times to come. The Guru is thus personified in the people who follow the Path of Righteousness as revealed in the Holy Guru Granth Sahib and are the Pure Ones or the Khalsa. Greatest emphasis is laid in Sikhism on the need of associating with holy persons for character formation, as God resides in the hearts of His devotees. One can feel the presence of God in such Holy Association or Sadh Sangat. The Guru declared that wherever five such Sikhs would assemble in the name of Guru Akalpurkh, he would be physically present there.

Such people are the cumulative reservoir of the super individual wisdom, and thus their commands are near perfection as good as the highest and the most exalted personal authority. In this way the Guru perpetuated his physical existence for all times to come and shall ever remain a great source of moral support to all seekers of Truth and Righteousness.

## II

### SPIRITUAL REGENERATION

Human beings finds pleasure in achieving regression to their condition before birth whilst they were in the wombs of their mothers. Our phantasies of returning to the womb appear in the shape of being in an enclosed, dark, solitary of inaccessible place safe from the outside dangers and disturbances. Hypnosis and sleep are the examples of our tendencies to retire, relax and withdraw from the outer world. In an insane condition this state is to be found in the waking state also, when the patient withdraws himself from all environmental influences and adopts the foetal posture—the position taken by the normal persons during sleep—so is the case of persons retiring from world and doing penances.

The child in foetal stage is completely immovable, with scarcely perceptible breathing, a limitation of metabolism, crouched together, the extremities folded up and with head down. In this condition the child lives effortlessly quite secure as all his needs are automatically provided. Those who cannot face hazards of life and the struggle for existence, they seek comfort in regressing to such a blissful state. The ascetics take to places of isolation, relax their bodies and regulate their breathing. They concentrate their thoughts on the futility of human existence, impurity of life and corruption of the flesh and attain melancholic conditions. They completely cut off their connections from the world. Their bodies take the position of entire world for them. The pro-

cess of reversion goes on till the ascetics attain the condition of the foetal child, a kind of trance. The ascetics are crouched together, their extremities folded up, their bodies hanging from trees with their heads downwards and they allow themselves to be buried alive. They call it as the state of "Nirvana" "Without perception, without wishes, the state where there is no death nor being reborn, no Here, no Beyond, only an intermediate kingdom, that is even the end of sorrow", says Heiler. "Nirvana" therefore is nothing but nullification of birth, for Buddha himself had said, "O,, shame, say I, of birth that at birth age appears, sickness appears, death appears." J.C. Flugel condemns this perversion and states, The return to womb is a incestuous desire to be intimate with the mother...The girl (or in boys, in so far as they possess homosexual inclinations) the return to the mother may be used as a means of attaining sexual intimacy with the father, indirectly through fusion or identification with the mother."

Our unconscious mind keeps record of all the past actions even of our experiences in the embryonic stage. As the ascetics reach the foetal stage, they make recollections of these experiences—for them the unconscious mind becomes the conscious mind. So it is not very great achievement to know the experience of our embryonic existence. This practice is merely making the film of life to run in the reverse direction. The Guru has aptly said that these are the childish playful things and any right thinking man would refrain from them—"natak chatik kiai kokaja prab logan to avat laja."

There is an identification of the process of death with that of birth. At death we pass away by the same way that we traversed when we took birth. From the motionless foetal state we come to life on birth and on death we recede back to motionless state. In our conception sea, lakes, rivers stre-

ams, ponds etc. appear as mother symbol and the ideal of water is closely connected with our taking of birth."

The rite of Baptism is a symbolic of new birth. The water represents the mother's womb as well as the process of birth, while the Double Edged Sword is the symbolic of Phal-lus of the Supreme Power of God, who is All Wise (Father Symbol). The water in the iron bowl is stirred with Double Edged Sword while reciting the Holy Word of the Guru. The sugar plums are added to sweeten the Nectar thus formed, which is administered to Sikhs by the Five Beloved Ones. The persons receiving Baptism thus get new spiritual birth in the House of the Guru. After administering the Baptism to the Sikhs the Guru said, "Your previous race, name, genealogy, country, religion, customs and beliefs, your subconscious memories and your personality have today been burnt up and annihilated. Believe it be so without a doubt with whole of your soul."

The symbolic significance of the Baptism of the Double Edged Sword is :—

- (a) the renewed birth with Divine inheritance,
- (b) the desire for more vigorous independent mode of life, with creative activity,
- (c) the desire for physical rejuvenation (of the individual, or the race),
- (d) the desire for moral or religious improvement or conversion,
- (e) to adjure the ascetic life of inertia and inactivity and to have a positive view of life,
- (f) the desire for learning, stimulating imagination and inspiring a sense of dignity,
- (g) Sword represents need for adjustment with the Authority of Father God.—objective living against egocentricity.
- (h) the addition of sugar plums of varying sizes denot-



es assimilation of all types and classes of people in the formation of homogeneous society with the sole qualities of sweetness of temperament, compassion and sympathy for all.

Our redemption depends upon our being "born again." Physical birth means the movement of human infant from womb to world : from an environment of secure but rigidly limited and dependent experience to an environment that holds far more of both threat and promise. No human being lives and grows who does not, in some measure, make himself at home within his post birth environment and relate himself to it through his own developing capacities and expectations." (Harry and Monoro Overstreets). Asceticism means returning to the womb, a state of regression, confining to the shell—a nullification of birth.

Birth is a creativity by which new life is brought into existence, with new responsibilities and activities. Developing of self reliance and self confidence is the basic creed of Sikhism. The Sikh teachings reached its climax when Guru Gobind Singh introduced the order of the Khalsa initiating the Sikhs to the Three Basic Principles of Sikhism by Baptising them with Double Edged Sword which reciting God's Name. (1) God's name—Love of life against Love of Death (Materialism) (2) Water it represents the process of birth an independent living and thinking free from the support of the mother. The Sikhs are to be born a new even day. Just as the child leaves off the womb, the breasts of the mother, the lap of the mother, starts to sit independently, creates independently, stands up independently, walks independently and thinks independently (3) Sword—Adjustment with the Authority of Father God—objective living.

The Guru prescribed the Four Branches of the Khalsa conduct—(1) Not to cut hair from any point of the body (2) Not to use tobacco and other intoxicants (3) Not to eat the

sacrificial meat (4) Not to practice sexual promiscuity, but to confine the sexual relationship with the marital partner. The discipline indicates the measures taken by the Guru to preserve the integrity and fidelity of the Man to save him from him from becoming self alienated. The Breaches indicate that Man should not castrate himself, lower his potency and inner strength by cutting of hair and use of intoxicants, not to crake for possession of magical powers by eating of the sacrificial meat, which practice also lowers the inner strength and self confidence and enhances the dependency on extraneous forces, the sexual promiscuity makes the individual completely a moral wreck. It is the self alienated persons who easily defect from then principles, deceive and betray others, lack the qualities of courage, faithfulness stead fastness and truthfulness. There is therefore, nothing sectarian in the Khalsa Discipline.

### III

#### THE SIKH WAY OF LIFE AS DISTINCT FROM OTHER SYSTEMS

The general concept of Religion is that it should enable man to overcome his loneliness and helplessness. There is a obvious similarity between the attitude of a child towards his parents and that of men towards the superhuman powers which he personifies as God, the Divine Father. In both cases the individual's life and destiny are controlled by respective super powers in comparison with their own puny capacity and understanding. In both cases these powers can take a terrible shape if the individuals do not adjust themselves and act with some understanding.

The primitive tribes, in order to maintain the integrity of their respective tribes started worship of their respective ancestors, the ancestor usually was depicted in a non-human form of an animal, a plant or an inanimate object. Worship of Gods in non-human forms has its origin in this practice of

primitive tribes. Our attitude towards our fathers is mixed one of affection and awe. The God is looked upon as full of wisdom and pity, Who gives encouragement, guidance and assistance in the difficult affairs of life. The other aspect of His authority is that He appears as a severe and cruel master or tyrant who enforces strict obedience to His harsh commands and Who inflicts dire penalties upon all who dare to oppose His wishes or defy his laws. Adam and Eve, on transgressing the divine prohibition to eat the tree of knowledge were turned out of Garden of Eden. The guilt has to be atoned by punishment. One of the ways evolved was passing away of the punishment by one individual to the other vicarious punishment. It is a common phenomenon in human nature to apportion blame on others for one's own mistakes or sins. Young Princes while at school used to make their men receive punishment on their behalf from their teachers. Christ is said to have died to atone for the sins of his brothers and hence is said to be Saviour of Mankind. Men and animals are sacrificed to gods as the scape goats for others' sins. "In animal sacrifice, the slaughtered animal was originally regarded as a kinsman ; it was also at the same time related to or identified with the god who protected the animal and in whose honour the animal was slain ; it was also in many cases regarded with mingled feelings of reverence and horror very similar to those with which the totem animal is often looked upon, the Semitic concept of uncleanness corresponding closely to the 'Polynesian notion Taboo.' ..... How we have seen that the Totem animal is, in one of its most important aspects, a father surrogate. The slaying of the totem animal, therefore ultimately represents the murder of the father at the same time the slaughtered animal represents a sacrifice in honour of the father and a gift to him. We have an example of the ambivalent attitude towards the totem father, as the God to whom the sacrifice is offered, is honoured and regarded with affection ; the

father, as the animal, is cruelly killed. At the same time the victim would appear in another aspect to stand as a substitute for the son, who, as we have seen, may be slain instead of the father, atoning by his own death for the intended or wished for murder of the father. As regards the eating or sacrifice, it may perhaps in one respect be regarded as the consummation of the hostile act. Crenos eats his children in order to be sure of getting rid of them ; and the swallowing of children or even of grown men by the ogre, giant, monster or which is not uncommon theme in folk-lore. The eating of the parents by the children in their turn is a natural and obvious form of revenge ; and has actually been practised by some primitive people." (J.C. Flugel)

The whole idea of such practices is to create healthy conscience in man, which is so vital for his well being. The voice of the conscience is weak but all the same it does not rest till it makes the man to hear it.

There is a Biblical story which tells us that five millenia ago, Abraham, at the age of eighty years had no issue. God came to his vision and blessed him with a son. His wife Sarah was also an old lady. She had an handmaid, an Egyptian whose name was Hagar. On the advice of Sarah, Abraham took Hagar as his second wife, who bore him a son called Ishmael. Later, Sarah dealt with the maid Hagar out of jealousy and turned her out. To atone the guilt of turning out of Hagar, Abraham circumcised the flesh of foreskin of his genital organ. Thus began the institution of the circumcision. It is said that God again came in the vision of Abraham and said, "And I will bless Sarah, and give thee a son also of her : yea, I will bless her, and she shall be a mother of nations, kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, shall a child be born unto him that is an hundred years old ? and shall Sarah that is ninty years old, bear ? And Abraham said.

unto God, O that Ishmael might live before thee. And God said, Sarah thy wife shall bear thee a son indeed ; and thou shalt call his name Issac : and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee : Behold I have blessed him and I will make him fruitful, and will multiply him exceedingly ;.....And Abraham took Ishmael his son, and all that were born in his house, and that were bought with money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the self same day, as God had said unto him. And Abraham was ninety years old and nine when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the self same day was Abraham circumcised, and Ishmael his son. And all the men of his house born in the house, and bought with money of the stranger, were circumcised with him.....Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken of him.....And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham mocking. Wherefore she said unto Abraham cast out this bond woman and her son : for the son of this bond woman shall not be heir with my son, even with Issac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham. Let it not be grievous in thy sight because of the lad, and because of thy bond woman, in all that Sarah hath said unto thee, hearken unto her voice : for in Isaac shall thy seed be called...And also of the son of the bond woman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child and sent her away : and she departed and wandered in the wilderness Boor-Sheba. And the water was spent in the bottle and she cast the child under one of



the shrubs. And she went and sat her down over against him a good way off, as it were a bow shot : for she said, ' Let me not see the death of the child. And she sat over against him, and lift up her voice and wept. And God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said unto her, what aileth thee, Hagar ? fear not, for God hath heard the voice and the lad where he is. Arise, lift up the lad, and hold him in thine hand, for I will make him a great nation. And God opened her eyes, and she saw a well of water ; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad ; and he grew, dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran : and his mother took him a wife out of the land of Egypt.....

#### OFFERING OF ISAAC

And it came to pass after these things, that God did attempt Abraham, and said unto him, Abraham : and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac whom thou lovest, and get him unto the land of Mariah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham, rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son ; and took the fire in his hand, and a knife ; and they went both of them together. And Issac spake unto Abraham his father, and said, and he said, Here I am, my son. And he said, Behold the fire and the wood : but where is the lamb for a burnt offering ? And

Abraham said ; My son, God will provide himself a lamb for a burnt offering : so they went both of them together. And they came to the place which God had told him of ; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said Abraham, Abraham and he said, Here I am. And he said, Lay not thine hand upon the lad, neither do thou anything unto him, for now I know thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, his horns and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

The third book of Moses called "Leviticus" in the Old Testament deals in detail about the offering of sacrifices. God is stated to have said to Moses, "For the life of the flesh in the blood : and I have given it to you upon the altar to make an atonement for your souls : for it is the blood that maketh an atonement for the soul." (Lev 17 :11).

The following passage appears in the New Testament of the Holy Bible making Lord Jesus Christ as the scapegoat to expiate the sins of his followers :—

"But Christ being come an high priest of good things to come, by a greater and more, perfect tobernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and claves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes, of an heifer spriknkling the unclean, sanctifieth to the purifying of the flesh : how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ? And for this cause he is

the mediator of the NEW Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead : otherwise it is no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept of all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop and sprinkled both the book, and all the people, saying, This is the blood of the treatment which God hath enjoined unto you. Moreover he sprinkled the blood with the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission." (Hebrew 9)

The concept of Indo-Aryan Religions is not different from the above. Besides other religious rites, there are certain magic rites given in Atharva Veda and Tantras for crushing one's foes. The religious ceremonies consist of offering of various types of oblations suitable for each occasion. The Hindus rigidly believe in 'Law of Karma.' The Vedic texts provide for offering of sacrifices to expiate the sins as is the belief in the Semitic religions. In Hindu mythology even gods are not exempt from reaping the fruit of their past deeds and had necessarily to do penances to atone for the sins. The examples are too numerous and need not be related here. According to the Indian philosophy complete detachment from the sense objects is required for spiritual advancement. Those who cannot opt for all out detachment are advised to adopt the Path of Desire "Pravritti Marga." The people can lead a worldly life but are advised to perform certain rituals of the Vedas for purification of the minds. The basic concept is to live in the world is to do sin which must be atoned for by penances or

expiated by offering sacrifices. Then there are others who appear to be fed up with this word. They do not hanker even after the intense enjoyment of the sense objects of the higher worlds. Their experience in this life and the previous ones must have helped them to see through the hollowness of the sense enjoyment. These people are fit for taking up the final course, and that is the Path of Renunciation "Nivritti Marga." (Swami Nirvedananda). The Jain and the Buddhistic systems although forbid offering of sacrifices, yet they excel the other systems in ascetic practices

From the above mentioned factual position we may surmise that all the religions (except Sikhism) clearly advocate some 'intropunitive' and 'extropunitive' techniques to relieve one's guilty conscience. By the former technique men take blame on themselves and resort to self-punitive measures of ascetic way of life driving pleasure out of their sufferings. By the latter technique men project their guilt upon others—this leads to making offering of human and animal sacrifices to expiate the sins.

Let us examine how far the idea of undergoing punishment or projecting the punishment on others to relieve our conscience can help us in our character formation. At birth a child is not socially adjusted to his environments. Anything which interferes with his immediate satisfactions provokes violent reactions in him in the shape of cries, muscular contractions etc. But for his helplessness he would have been most destructive criminal. Gradually he begins to learn the rules of social behaviour at first it is fear of retaliation and of punishment of his misconduct that induces him to renounce his hostile impulses. In this way as he grows up, he adjusts himself with his environments and forms a personality to making response to the requirements of the adults. Now he voluntarily out of regard and respect he cherishes for his parents, conforms to their requirement insteads of getting punished

and suffering their apathy. This internalised code of socially accepted rules we call the conscience.

We further observe that the fear of retaliation in the child cannot go very long way in making him socially acceptable. The mutual love between the child and the parents is indispensable for the child to behave well. Education that is based only on intimidation will necessarily result in a sick conscience. If the child is forced to behave in a socially acceptable way, he will create in his conscience a fearful and hateful image of his parents and also against the very conscience itself. The child therefore does not identify himself with his conscience. The conscience remains a hateful foreign body against which the child will employ the same tricks and compromises as he does against his parents or teachers. Education based on punishment and intimidation leads to a particular caricature of morality. The child begins to understand that certain amount of punishment is necessary for atonement of his trespasses. He thus forms a habit to voluntarily undergo some sort of punishment to atone for his misdeeds, and thus to get rid of the guilty conscience. The danger inherent in such type of attitude is obvious in that he begins to defy all dictates of the conscience. It would thus be clear that punishment has not a deterrent effect on the delinquent, as the punishment relieves his conscience of the sense of guilt having been sufficiently paid for the sin. If the punishment were to be more severe he feels that he has not only sufficiently paid for it but he has also been wronged and therefore begins to bear animosity.

From the above we come to the conclusion that if the conscience identifies with the organic portion of the self then only there can be real adjustment of the self with the society. This can only be achieved if the child learns not only to fear but also to love those who demand good behaviour. In other words education cannot rely entirely upon fear but must be



based also upon love. The sick conscience based on sufferings is an inducement to further criminal behaviour—the vicious circle continue—punishment and criminal behaviour alternating each other—in this way the internal policeman the ‘conscience’ is eliminated.’

Secondly the child has imitative nature—he loves or punishes himself in the same way in which his parents love or punish him. The children smack themselves in the same fashion as they are smacked by parents. These character patterns are carried forward to adult life. It is why when we are ridiculed and are helpless we indulge in all the more anti-social activities and expose ourselves to all the more ridicule by sheer sense of frustration. Our resistance reaches the breaking point ; the aggressive impulses in us then find expression vicariously or against ourselves when we cannot face the powerful adversary. Every undesirable impression on us creates tension in us, which is leaked out in either of the above said methods. The repression of aggressive tendencies create melancholia. The patient not only suffers from extreme depression but often condemns himself of many unpardonable crimes and his harsh conscience reproaches him all the more. An amusing story of self affliction is found in the autobiographical novel “Merrily I go to hell” by Mary Cameron. Mary is expelled from the school—her father gets her excommunicated for this disgrace—she then gets hold of a bell in the presence of her father and begins to ring loudly while leaving the room, crying about herself as ‘Unclean ! Unclean ! J. C. Flugel reports of a little child who was pulling other people’s hair and scratching their faces. When told not to do, he said,’ ‘Hi(t)B(obb)y’, and began to pull his own hair and scratch his own face with such energy that he had to be protected from himself.

The attitude to turn one’s own aggressiveness inwards is the basis of asceticism. We are not against Utilitarian Ascet-

cism, Epicurean Asceticism or Disciplinary Asceticism, which traits are necessary for our adjustment and spiritual progress. These types of Asceticisms may be defined as under :

#### UTILITARIAN ASCETICISM

All mental and cultural development necessitates postponement of certain satisfactions or to undergo certain hardship for greater good in the future or for the good of the society as a whole.

#### EPICUREAN ASCETICISM

The previous suffering is essential for future satisfaction. We enjoy a good dinner by first remaining hungry, we must undertake a laborious effort to climb a hill before we can enjoy the comforts at the top, we must work hard to attain a brilliant success in the examination etc.

#### DISCIPLINARY ASCETICISM

If the utilitarian asceticism is prolonged it is called Disciplinary Asceticism, such as training, learning etc.

The Asceticism of Masochistic, punitive and aggressive nature is most damaging and destructive in nature. It amounts to self-castration and the resultant loss of masculinity. It has no utility value for self or for the society at large. It is this asceticism, which the people in pursuit of their spiritual advancement adopt. This asceticism has three constituents—narcissistic, sexual and ego satisfactions (masochism), making penances for the satisfaction of their guilty conscience (punitive), inflicting indirect injuries on those who love them (aggressive). Generally all the three factors are combined in the motives of the ascetics, occasionally one of the three motives predominates. Ascetic practices are a type of regression for returning to the womb. Please see section 2 of this chapter.

With regard to projection of the guilt on others to relieve one's own conscience, apart from being immoral and an untruthful act, its social effects are most deplorable. A society

in which people pass on their punishment to each other for their respective sins, is not likely to work harmoniously or for their mutual benefit. Man is gregarious animal and is dependent on others for his growth and progress from his very birth. It would therefore be suicidal for him to lead such an egocentric life.

Man is a mistake-maker and since we all make mistakes. We should try to encourage mutual understanding, sympathy and a wish to get right what **has** gone wrong. We have already discussed above that the ascetics have harsh conscience - they neither can excuse others nor themselves for real or imaginary mistakes. Intimidation and awarding of punishment to correct one's behaviour is also no solution. Man is an ego defending creature. If he is taunted or punished, his ego comes into operation for self-defence. His tactics for self-defence lead to tactics of self-deception and self-distortion. He thus learns to disown his errors, rather becomes hypercritical of others to justify his actions. He thus becomes a confirmed delinquent or criminal and would take perverse pride in his anti-social skills. He thus becomes a problem for the society. This is the story of errors disowned and defended because the one who makes the errors has not been taught or helped to find any other way in which to harmonise self-defence with the admission and correction of error.

One of the cardinal principles of Sikhism is 'Forgiveness.' To ignore completely other's mistakes—the Sikh history abounds in these examples. Daily the Sikhs in their prayer specifically make supplication to God for the grant of boon of ignoring others' shortcomings.

God is not only the Teacher but also the Parent for the Sikhs to Whom they look for sympathy, love, tolerance and understanding. He is a kindly, helpful and forgiving Father. Sikhism promises a reign of kindness and forgiveness in place of the harsh and uncompromising exercise of the autho-

rity. It is for this reason the Guru's hearts overflowed in compassion and sympathy for the poor, weak and the helpless and gave them all the love and assistance which they needed most and by so doing encountered the opposition and contempt of those who truthlessly exercised their authority over the people. The Sikh ideal is to serve the humanity and to work for the uplift of the fallen ones rather than to be dogmatic in discarding the condemned ones, as punishment only produces freedom from guilt and an attitude of obstinacy. Near Chittorgarh the Sikhs accompanying Guru Gobind Singh were assaulted by Muslim bandits. Bhai Mann Singh, who had been accompanying the Guru from Chamkaur, was shot dead in the encounter. Emperor Bahadur Shah got the assassination and his accomplices arrested and handed them over to the Guru. The Guru in an act of spontaneity forgave them and set them free. Certain writers, who have no deeper study of the Guru's personality have conjectured that the Guru took to arms as a retaliatory measure to avenge the death of his father Guru Tegh Bahadur and that while accompanying Bahadur Shah to Deccan impressed upon the Emperor the necessity for an action against Wazir Khan, the Viceroy of Sirhind, who had been an arch enemy of the Guru and had perpetrated excesses against him.

Confession of guilt is the mildest way of receiving punishment and the resultant relieving of the conscience of the burden of the guilt feeling. Sikhism encourages people and gives them the moral strength and courage to make confession of their mistakes in forthright manner. The people are thus saved from frittering away of their energies in useless pursuits. In this way energies are directed towards overcoming of one's shortcomings. In cases where some punishment is awarded to the guilty ones, it is of constructive nature and has the utility value both for the individual and the society (utilitarian asceticism).

Guru Nanak says, "By washing with water the dust of the besmeared hands, feet and other parts of the body is remo-

ved. The filthy clothes are made clean by washing, with soap. The soul defiled with sins is cleaned only with the love of God's name. Virtuous and vicious man becomes not by mere words. The often repeated actions are engraved on the heart. Man himself sows and himself reaps," (Jap Ji—20). How do we sow our actions and reap their fruits ? Our nerve cells and fibres receive the external and the internal stimuli. The cells register and store the effect of each of the stimulus. The effect of the actions we do is never wiped out. As we become drunkards by so many separate drinks, so we become saints in the moral world by so many separate acts. This is the basis for the formation of habits and the unconscious mind in us which unknowingly represents our true self unchecked by the censor of the conscious mind. So we have two elements in our psychic structure one part of us is perfectly sincere and expresses willingness to do the best, we can for ourselves and other people. Unconscious mind however plays ducks and drakes with our conscious desires, sabotages every respectable purpose in order to indulge its own desires. Sikhism in order to understand the unconscious mind prescribes a certain mental condition which eliminates conscious criticism and advocates maintaining of harmony by adjusting the internal and the external realities so that unconscious and conscious merge into a single structure. A gentleman is one who gives a natural response of even minded loving kindness to all under all circumstances especially in situations which warrant his automatic reactions leaving no scope for the censor of the conscious mind. This is the theory of "Sehaj Avestha" (automatic goodness) of which the Guru so frequently makes mention of. The repression of the instinctual desires or the guilt feelings only brings about psychic conflict and its horrors cannot be described here. A Sikh expresses his inner feelings to Guru Akalpurkh talking face to face with them. Guru Akalpurkh are the kind Parents—the Sikh feels encouraged in their company



and gets over his feelings of remorse and anxiety. As he attaches himself more and more to God in holy congregations and listening the Divine Music, a miraculous charge takes place within him—the old habits, take place of new habits and thus his whole mental approach is reorientated. The burden of the guilt conscience is removed, as God's Name washes away all the sins. In love all barriers go down and all fears cast out. We shed off our sense of loneliness, the root cause of all fears, and have a sense of belonging.

Life is a struggle and we are not to run away from it. We have to put up with all types of people with a spirit of accommodation and good will. We are therefore to fight a running battle of life, with spirit of full confidence in our potentialities as the Divine endowments. With Faith in our heart we should be ever Hopeful in our struggle and Victory should be our cherished goal. This is the slogan the Guru gave to the Sikhs, to hail each other in salutation reminding of the struggle and the Victory of the Truth—Wahi-i-Guru Ji Ka Khalsa Wahe Guru Ji Ki Fateh. It is essential that one must have high aims and ideals for raising himself higher in character. The essential endowments, the primary faculties, capabilities and powers are the same with all men and women, only the aims and ideals differ. One builds ugly things out of the material from which another constructs lovely one.

The over all strategy employed in other systems in the struggle against evil can be defined in our word—"repression." The whole edifice is built on either projection of guilt. This formula has tragically failed to secure the good life for mankind, as the repressed feelings cannot be stored within ourselves—they find their outlet as soon as our conscious control is loosened. Sikhism therefore completely rejects the negative approach of all other religious systems—of expiration of sins by offering sacrifices (finding scapegoats to project

one's guilt feelings on another object) and atonement of the built by receiving punishment leading to various types of masochistic ascetic practices. Sikhism as said earlier preaches a life of love, faith and hope. These positive values are to be practiced under all circumstances never giving vent to the feelings of despondency, despair and hatred. The four breaches of discipline and the five symbols of Khalsa Brotherhood, the significance of which has been explained fully in Chapter 7, precisely convey the Sikh teachings in a nut-shell and give inspiration to the Sikhs for adhering to these ideals. This is the basic trait of Sikhism which makes it quite distinct in thought, action and appearance from all other religions.

#### IV

#### ARMED RESISTANCE

Important reasons for conflicts are :—

- (1) An attitude of egocentricity and self-aggrandizement.
- (2) Disinclination to understand other's point of view.
- (3) Ignorance of the other fellow's intentions and his way of life. It may be simple ignorance of facts or distortion of the facts to accord with one's own motives.
- (4) The fear complex—fear dorkens one's mind and leads him to wrong courses.
- (5) The capacity of the human mind to categorise an object and endow all members of his group with one set of alleged attributes—"My cruel boss is a Muslim and therefore all Muslim are cruel."
- (6) A hostile image once formed is retained and vigorously defended if faced with contrary evidence. Mere education is not enough for removal of one's ignorance and prejudices. Even scholars are intense bigots. Only a sound mind free from cramping complexes can turn his learning into real understanding of his fellow beings.

The emperical studies reveal an important relationship between one's approach to life and one's aggressive propensities. Gordon W. Allport's analysis on this point is of great importance. He writes, "People who are afraid of life, who say that the world is a hazardous place and that men are besically evil and dangerous are people of much race and religious prejudice.....They are generally institution minded, docile outwardly to parents and traditions. They like fraternities and sororities, and find binding security only in small in group attachments. They are peculiarly rigid in their approach to practical problems, even to the solution of simple arithmetical tasks. This pattern of rigidity marks the aggressive personality. It constitutes a belligrant philosophy of life. International and inter-cultural understanding requires a degree of relaxation and peace with one self that such personalities lack.

A Jesuit priest, a student of mine, studied the amount of prejudice against Negroes within a Catholic parish. Without being told the purpose of the research, a devoted layman was asked to give the names of the members whom he would regard as deeply Christian in their faith and in their lives, and to give names of other members whom he felt were merely 'Institutional Catholics, conforming to the rules but not genuinely Christian in respect of their outlook. These two groups were then studied by means of a well framed questionnaire designed to measure ante Negro feeling. It turned out that the 'institutional' Catholics were vastly more bigoted. To them, apparently, the Church was an island of security in a 'hostile of world.' Outsides were objects of distrust. The essential teachings of Christianity had not penetrated into their personalities. They were living their lives rigidly, holding fast to in group security and hating outsiders. Although his particular study did not deal directly with nationalistic sentiments, it strongly suggests that war mindeness is close-

ly associated with a philosophy of life that is tense, in-groupish and dependent on small platforms of organised security, not daring to embrace the world as whole within its view."

There are two types of men prone to aggressiveness. One who are emotionally immature and are swayed by the opportunists. They are unsure of their own values and yield to the demagogues and follow the prevailing fashion—a crowd mentality. The other type of men are those possessing authoritarian and dominating character. They overcome their loneliness by establishing relations with others by force. They even do not feel quite secure even within their own groups. They suspect, reject and hate all those who are not with them. Such persons quickly perceive menace in harmless minority groups living their own way side by side with them.

Prejudice and discrimination draw nourishment from the economic exploitation, blood and group ties, the mores, the fears, aggression, sex conflicts and many other sources. Too much of greed is certainly the main cause of prejudice. The normal practice is : greed--exploitation--justification. In this vast competitive world man feels his insignificance and puniness. A feeling of inferiority leads to uncertainty and insecurity. The whole purpose of life then becomes striving for superiority and power. As a result of the frustration to attain the power to the extent desired, man is led to act madly and also subscribes to the superstitious beliefs for fulfilment of his desires. He has no capacity to establish his relations with others on the basis of love, equality and freedom and always feels loneliness. He is always in pursuit of power and from the position of strength wants to dominate others and thus to end his loneliness. The glamour of various material objects attracts him. In this hypnotizing process his attention is fixed on the objects of attraction. Persons whose self or inner resistance to discriminate between good and evil

is weak, they are easily hypnotised, influenced and rendered slaves. They act blindly on the behests of the hypnotisers and no sense of reason is left in them. The dogma ridden man has the prejudiced mind and reason has no appeal to him. Any deviation from the established beliefs is considered as unsafe and an uncertainty from his present secure position.

In pursuit of power one is attached to an idea or a person whose merits are over-estimated. He projects a part of his self love to the adored object and thereby loses the self confidence which self love sustains. The loved object becomes idealised and a source of strength to the self and is followed blindly. It is a type of hypnosis. The ideal is formed within the self by identification with loved object and is rigidly adhered to. People fall into the hands of the persons with a vested interest and create divisions. Casteism and communalism are the greatest forces in dividing the people. The canker of divisiveness spreads deep into the day to day life of the people including the social and religious life. The whole religious approach to humaneness is negativated. One cannot dream of the integration of the people unless concerted efforts are made to uproot the morbid tendencies of casteism and fanaticism.


The ideal set within requires some discipline from the self, which the latter invariably lacks. Therefore, one feels guilty of his lapses. It is only the unconscious sense of guilt, as the self or the conscious mind is not aware of it. The self justifies himself by his own reasons. The result is that the unconscious guilt appears in the form of some physical illness. Illness is a form of self punishment for guilty wishes of which the self knows nothing.

In all living beings there is a great storage of instinctual life, which needs gratification. The self exercises control over it and allows the instincts to gratify their needs in socially



acceptable ways. The self is always affraid of the instincts as they are most powerful. These instincts are gratified through the nine openings (gates) of the body. The conscious Self is the Tenth Gate of the body which exercises control over the functioning of the nine gates. In sleep the instincts are withdrawn from the nine gates of the body and the state of complete self love ensues. This is also true of our embryonic state in mother's womb, and yogis in Nirvana state also close the nine gates of the body and are absorbed in self love. If there is any ailment to a part of our body, instincts are then largely withdrawn from external objects and are concentrated on the affected parts of the body. A person suffering from severe pain loses interest in things outside and is totally absorbed in himself. In the condition of being in love the instincts are poured out of the self towards the loved person. In this way the self is relieved of the load of instincts—the lover feels humble while the loved person is over-estimated and idealised. Thus a turning of instinctual forces outwards and their attachmet to objects outside the self is a necessity for a healthy life.

The self rejects certain unacceptable instinctual desires and wishes. This causes mental conflicts and repression of such ideas and desires. If the repressed desires are not leaked out in some acceptable way (by sublimation), they lead to symptom formation. The repressed desires are stored in the unconscious mind and can again be brought to conscious strivings, when cannot be checked by the self, come to the conscious state and achieve satisfaction in performance of mad acts. Sometimes the repressed desires appear in dreams in distorted and disguised form. In the conscious state the repressed desires come into play in the formation of symptoms. The symptom is a disguised or symbolic representation of the repressed impulses or wishes. Symptoms stand for the unconscious wish and the opposing



force of the conscious self, and thus they serve the purpose of a compromise. If we can make conscious the repressed wishes in the unconscious mind and set aside the censor of the conscious self, the symptoms can be removed. In other words we must allow our unconscious wishes to come to the surface and our self should accept them and should try to gratify them in some acceptable way. This striving which otherwise proves harmful to the self and the society, can be utilised for the creative work and become an asset. This is precisely what the Sikh teachings are—that all the energies which we are endowed with should be channelled towards the creative work. In cases where physical illness does not take place, the repressed wishes affect the mental sphere giving rise to the state of morbid anxiety, with dread of some object. To overcome the anxiety, the objects or situations that stand for forbidden wish are discarded. The hated persons cause anxiety and all out effort is made to eliminate them. This is the genesis of prejudice in brief.

Invariably people use their religion to justify the pursuit of power, prestige, wealth and ethnic self interest. Religion and prejudice join hands in this way, as nothing is easier than to twist one's conception of the teaching of religion to fit one's prejudice.

It is said that Brotherhood and Bigotry are intertwined in religion. Most of the widely accepted pious people are saturated with racial, ethnic and class prejudice. Religious bigotry is based on three factors (1) The doctrine of "Revelation"—the exclusive claim of a religion for salvation which makes its followers intolerant to other systems (2) The doctrine of "election"—a belief that a particular race/group of people are superior to others as the chosen descendants of God (3) ple Theocracy—that the rulers are divinely ordained to enforce through civil and military power the dogmas of "revelation" and "election." Here the priestly class co-operates with the

rulers in enforcing particular religious practices on people of other groups.

The history of bigotry both in East and West is most painful to recount. The horrors caused by this madness were not confined to the past centuries alone but they continue to occur whenever political self-interest sparks the religious persecution. The various inter communal feuds in this country are the pointers in this direction.

The Muslim rulers and the Hindus Khashtya officials on the one side and their priestly classes Kazis and Brahmans on the other had formed a co-operative amongst themselves to perpetuate their hegemony on the people in general. It is a tiresome, painful and long story to relate here the unspeakable sufferings undergone by the people at the hands of these bigots. It is not correct to say that Muslims practised equality and brotherhood. They were as much power seekers as others and discriminated between man and man on the basis of caste, creed, religion and status.

Guru Nanak described the conditions prevailing during his life time as follows :—

“King are butchers, cruelty their knife,  
Sense of duty has taken wings and vanished.  
Falsity prevails like the darkness of the darkest night.  
The moon of truth is visible nowhere,  
I have tried myself in search, but,  
In the darkness of the age,  
No path of righteousness is visible,  
In ego the world is suffering endless pain.  
How shall it be saved, saith Nanak ?”

*(Var Majh, Slok 16 Guru Nanak)*

Kazi occupieth seat of Justice,  
Counteth beads and repeateth Name of God,  
Accepteth bribes and passeth unjust orders,  
And when questioned, he quoteth scripture.

Look at the Hindu :

Who doeth himself pure for keeping inside kitchen floor  
 Taketh advice of the Moslem (oppressor),  
 And carrieth false tales to persecute his brother,  
 Yogi hath wives and yet groweth plaits of hair and  
 rubbeth ashes,

Is surronuded by cries of his bastard children :  
 Yog he hath not attained and path (juggat) he hath lost,  
 What for he should besmear his head with ashes ?  
 Such is the condition of the Kaliyuga, saith Nanak,  
 Self-deception prevaieth everywhere."

(*Var Ramkali, Slok Guru Nanak*)

Sikhism repudiates the exclusive claims of any religion for Salvation. The Gurus ever allowed free flow of thoughts. Guru Nanak during his tours collected the sayings of Saints of repute irrespective of their birth who had tread on the path of Truth. These compositions of the Saints were later incorporated in the Holy Guru Granth Sahib compiled by Guru Arjun. Guru Ram Das founded the city of Amritsar and gave every facility to non-Sikhs to settle there. Guru Teg Bahadur did likewise when he founded the town of Anandpur. Guru Arjun extended the invitation to Mian Mir, a devout follower of the Guru and Muslim by birth, to lay down the foundation of the Golden Temple in Amritsar. Sikhism is averse to the use of hypnosis or other techniques of creating fear, fatigue, privation, torture (various forms of ascetic practices) to deprive men of their free thinking and then to introduce their own dogmas into the vacuum thus created. By this technique, the men get fixated and obsessed in their faulty beliefs. This leads to 'abstractionism' which leads to exclusive thinking. This was scrupulously avoided by the Sikh Gurus.

As said earlier the basic cause for conflicts is the demoniacal will to power. Superiority of certain people on the

basis of race, inheritance, family traditions and money, which are not their personal qualities but only a false pride, is the root cause of the conflicts. A brotherly attitude towards others is extremely difficult for the people who assume superiority. Only a man of true spiritual qualities is free from all such bondage and treats all alike. Sikhism recognises all men as equal, worthy of immortality and salvation. It affirms the dignity of every man. Sikh spiritual superiority has nothing in common with caste and class superiority. Sikh teachings and practices are profoundly antithetic to casteism. Spiritual superiority is not a right or a privilege as it asks nothing for the self—it gives, it imposes responsibility and obligation for service. Spiritual man never plays the role of Master to enslave others.

The Gurus' preachings corresponded to the emotional needs of the downtrodden people. They preached that every human could become one with God. This afforded encouragement for the hope that 'even the last can become first. (Khatri brahman sood bais, udhrai Simar Chandal Rag Gauri, Guru Arjun, p. 300). The rulers and the priestly classes who dominated the scene took this programme of the Gurus as a challenge to their authority. Many attempts were made to put an end to this movement of equality, fraternity and freedom by the imperialists.

Guru Nanak Dev laid the foundation of a new society in which all were treated as equals. The people were to experience complete sense of freedom, which vested in them the new responsibilities. This was not to the liking of those who wielded authority and also those who were dependent on others. The political conditions in India during the times of first four Gurus (1469—1580) were fluid, there was the decline of the Lodi Sultanate. Baber invaded the country several times and was ultimately successful in establishing Moghal rule, Baber's successor Hamayun could not face the



rising power of Sher Shah Suri and thus had to leave the country. Hamayun later re-established his lost empire but died soon thereafter. Akbar, his successor was only a young boy, when he ascended the throne and took a long time to expand his empire and to firmly establish himself. As such quite for long time the Sikh movement could not come in clash with the State. The programme of the Gurus of equality was, however, opposed tooth and nail by all dogma and caste ridden people as a whole. Occasionally during the times of the Third and Fourth Gurus complaints were lodged by these people in the imperial court against the Gurus but they were not successful in their aims. The opposition was more severe during the ministry of Fifth Guru Arjun Dev. During Akbar's reign, the Government officials Birbal and Sulhi Khan with a sizeable force marched towards Amritsar to completely do away with Guru Arjun and the Sikhs. The schemes did not materialise as each time there was a mishap on the way in which the invaders themselves were killed. Guru Arjun's eldest brother Baba Prithi Chand ever remained jealous and vindictive to the Guru as he felt that the Guruship rightly belonged to him. He was abetted by the Brahmins, Kashtrya officials and the State to inflict injuries on Guru Arjun and his son (Guru) Hargobind. Prithi Chand was awarded a fief by the State for his nefarious activities. Later emperor Jehangir on the instigation of his courtiers got Guru Arjun arrested and tortured him to death on his refusal to accept Islam or pay tributes. It is a long story of the creative work to which the Guru had employed himself which had roused jealousies against him in the minds of the rulers and caste ridden people. The Guru compiled the Adi Guru Granth Sahib, built the cities of Amritsar, Vadali, Taran Taran, Kartarpur and Hargobindpura. When severe famine raged in the Punjab, the Guru visited numerous villages and got wells dug out for water at each of these villages to

combat the famine. Then there was the epidemics of Bubonic Plague and Small Pox, which took a heavy toll of life. The city of Lahore was worst affected—the death toll was beyond imagination and there was none to attend to the sick or to clear the piles of the dead bodies. Guru Arjun with his wife and few Sikhs served the people of Lahore for more than eight months during the time of their extreme distress. It was at this time that the Guru's son (Guru) Hargobind also got infected with Small Pox. The people were immensely impressed by the selfless sacrifice and service. Hargobind, the successor Guru, who was then barely 13 years of age, realised that the State which was responsible for the protection of the people, actually was engaged in killing them. The Guru fully understood that the intolerant and bigoted people who wielded power would not allow him and the Sikhs to live in peace, as the Sikh teachings of equality were a challenge to their authority. The Guru therefore introduced the military training and armed the Sikhs for their self preservation. As the time passed Jahangir fully understood the noble intentions of the Guru, who had no political aims. Jehangir remained friendly to the Guru till his death in 1627 A.D. This harmony in relations was established not by sloganeering, agitations, retaliatory measures or by submission—the relationship was on the basis on equality, freedom and love. It is however, pertinent to add here that Jehangir was a confirmed drunkard and an eccentric fellow. In 1620 A.D. when he visited Kashmir and the Punjab he came to know of the great popularity of the Guru. He became suspicious and jealous of the Guru and ordered for his arrest and imprisoned him in Gwalior Fort. Although the Guru had a standing Sikh Army, yet he offered no resistance and courted arrest. On a second thought Jehangir released the Guru after few months' imprisonment. In this case the existence of the Sikh people as a whole was not in jeopardy and as such no armed resis-

tence was offered by the Guru for self preservation. On the death of Jehangir, the king makers were again active and the new emperor Shah Jehan had to bow to their wishes. Soon after ascension of Shah Jehan to the throne, the bigoted rulers made an armed attack on Amritsar against Guru Hargobind. The invaders were repulsed but there were heavy losses on the side of the Guru. In the circumstances the Guru did not consider Amritsar as a safe place to reside. The Guru was attacked by the Moghal rulers at three different times thereafter. These three wars were fought at places other than Amritsar which offered natural resistance to the invaders. The Guru ultimately settled at Kiratpur in Hoshiarpur District, which is a sub-mountainous place then. He made this place as the centre of his activities. After Guru Hargobind, Gurus Har Rai and Harkrishan Dev also made Kiratpur as the centre of their activities. As the danger for an armed conflict had been lessened, the Sikh militia was disbanded. Aurangzeb seized the throne of Delhi by slaying his three brothers and incarcerating his aged father Shah Jehan. Aurangzeb had a guilty conscience, took shelter in religion, and became a fanatic. Oppressive measures were adopted by him against Non-Muslims to project his own 'guilt on to them. Examples of this nature in political field are numerous as this technique has been at work since the beginning of the human history. After Guru Harkrishan, Guru Tegh Bahadur succeeded him, who raised a new town of Ananadpur, about six miles away from Kiratpur. Anandpur formed a part of the Kehloor State governed by a Hindu Raja. Guru Tegh Bahadur championed the cause of Hindus against their conversion to Islam by force and was martyred at Delhi in 1675 A.D. under the imperial orders. The Hindus living in hilly regions were more superstitious, class ridden, idol worshippers and dogmatic than those living on the plains. The conditions prevailing after the martyrdom of Guru Tegh

Bahadur were more difficult than those prevailing after the martyrdom, Guru Arjun in 1606 A.D. Aurangzeb was more bigoted than Jehangir. The Hindu petty rulers and inheritory priestly class, the Brahmans had become extremely restive and were more against Sikhism than against the Muslim rule. They were now bent upon extirpating the Guru and Sikhism from root and branch. It was under these conditions Guru Gobind Singh, when he was only nine years of age, decided to re-arm the Sikhs for their self preservation.

“The Hindu Hill Rajas of Shawalak made their first armed attack on Guru Gobind Singh in April 1687. when the Guru was 20 years of age. The attack was unprovoked and the causes for such an attitude of the Hill Rajas have already been given above. In spite of the fact that the Sikh Gurus served the people in general and the Hindus in particular who were being oppressed by the rulers, the attitude of caste ridden Hindus of the hilly regions remained hostile to the Guru. Guru Hargobind got 52 hill Rajas released from the captivity in Gwalior Fort. They were incarcerated by the orders of Jehangir. It was the descendants of these Rajas who were bent upon extirpating the Guru and the Sikhs. Guru Tegh Bahadur championed the cause of Hindus for freedom of worship and was martyred. Again despite the fact the hill Rajas made an armed attack on the Guru at Bhangani and were inimical to him, he was ever gracious to them and helped them with his men when they were attacked by the imperial forces for extracting ransom money. It is quite clear from the pages of history that it was the Hindus in authority who began opposition of the Gurus in the first instance and then they incited the Moghal rulers.

Guru Gobind Singh had to take to arms for self-defence. He fought a number of battles, but these were all in defence. Not a single battle was fought in retaliation. No amount of provocation had ever led the Guru to have ever made a count-



er attack on the enemy or as a result of victories attained in the battles he ever tried to take possession of an inch of the territory of his adversaries. Not only that, the Sikhs under Guru Gobind Singh and also thereafter never slew a coward nor did put an obstacle in the way of a fugitive. There was a particular injunction by the Guru to the Sikhs not to molest or plunder anyone especially the women folk. The story of Bhai Kanaya, who was on the battlefield served water to the friend and foe alike, throws sufficient light on the intentions of the Guru.

The universally admitted right course for settlement of differences is by understanding each other and talking over the problem with a view to finding satisfactory solution. This is what is meant by the idea of 'Co-existence.' But the question was that the Guru was living in a small town of Anandpur and did never pose any threat or inconvenience to anyone. The only thing the imperialists did not like of the Guru was his preaching of the equality of mankind. The Guru, however, did his utmost to avoid the show down. In order to avoid bloodshed of innocent people on either side, the Guru on three occasions left Anandpur on the solemn assurances given by his opponents on oaths that they would not wage war against him if he were to leave the place. This merely proved a pretext of the imperialists to annihilate the Guru completely. They every time took advantage of the position and made treacherous assaults on the Guru. During the war of succession, the Guru helped Bahadur Shah and enabled him to seize the throne of Delhi. The new Emperor had very cordial relations with the Guru. In spite of this the Guru did not choose to go back to Anandpur as his presence there would have made Wazir Khan restless and the hostilities might have been resumed. It is generally considered that fighting is an intrinsically evil activity. However, there are exceptions to this rule, as under certain circumstances it becomes virtuous to fight as fighting is of greater utility



than refusal to fight. A man who is in peril of his life can choose only among the means of self-preservation. When the enemy is present in arms and has assaulted the man, he has then no choice but to fight for his self-preservation. The imperialists made wanton and unprovoked attacks on the Guru because the former did not tolerate the existence of the latter. It was not possible for the Guru to compromise with his essentials and to live a life of a serf. Under the circumstances there was no choice for the Guru but to fight in self-defence. Failure to do so would have meant his total effacement. Pandit Jawahar Lal Nehru has also justified the use of arms under such circumstances. He writes, "How can peace be preserved? Not by compromising with evil or injustice. Aggression has to be met, for it is dangerous to peace."

According to the Guru only a saint is qualified to use force. A saint has no self-interest and has only the good of humanity at heart. Use of force is permitted only when all other means fail for the achievement of a just cause. In his letter to Aurangzeb, the Guru wrote, "When affairs have gone beyond all means, it is virtuous to take a sword in hand. I have been forced to come to arms and enter a battlefield." In one of his poems Guru Nanak says, "We create good relations with sweet talk and have union with the Supreme Being by singing the Divine praises, but harmony in relations with a 'fool' can be attained only by the use of rod." It is a matter of great regret that scathing remarks should have been made on use of arms by Guru Gobind Singh for self-defence by certain pacifists, although in similar circumstances they themselves had to resort to arms. It would be of great interest to give here the story of Ashoka, who had adopted Buddhism and had turned a pacifist. In those days it happened that a devoted adherent of the Brahman ascetics threw down and broke a statue of the Buddha at Pundra Vardhana, in Bengal. As a penalty for the sacrilege, 18,000 inhabitants of

the place were massacred by Emperor's order. Similar sacrilege was later committed at Patna. The person, concerned with all his relatives and friends were burnt alive and Ashoka placed the price on the head of every Brahman ascetic. Ashoka's own brother Vitashoka, in the garb of an ascetic was done to death by a cowherd for earning the reward. Ashoka was horrified to see his own brother's head and revoked his proclamation.

We thus come to the conclusion that the only course open for a peaceful people invaded by a warlike neighbour is to fight back the aggression. If war is to be avoided with such a neighbour, one has to be ever vigilant. It therefore goes to the immense credit of the Guru, who in his tender age had masterly study of the situation and got himself prepared for it.

## V

### AGGRESSION IN SOCIAL STRUCTURE AND THE SIKH TEACHINGS

The Sikh teachings are based on love, equality and freedom. There is no room for any hierarchy of dominance as conceived by the Gurus, who worked for such a society. The society from the very beginning has been organised in the "pecking order," the last in the rank is the people of pariah castes such as the untouchable ones. The "pecking order" means the existence of a hierarchy of dominance. The phenomenon was first described amongst hens and ducks in Norway by Schjelderup Ebbe in 1922.

"In any small flock of hens there soon develops a rather firmly fixed hierarchy, in which the top bird normally has the right to peck all the others without being pecked in return : and each of the other occupies a place subordinate to hers, usually in a linear series with respect to one another down to the lowest bird, which all may peck without fear of the retaliation."

Establishment of the rank order in the society has three

advantages—(1) There is a leaning on those who are in higher ranks for guidance and protection, hence the necessity for leaders. (2) As all owe allegiance to their respective superiors, it eliminates fighting within the group. The hierarchy ensures that the juniors would not fight with their superiors as they are dependent on them. (3) In case of an attack on the group from an out-group, all members of the in-group fight against the outer aggression as one people sinking all their differences. It leads to group cohesion. Washburn and De Vore, in the social life of baboons, write, "Although dominance depends ultimately on force, it leads to peace, order and popularity." However, the ill effects of the hierarchical society are numerous and most degrading. This is a slavish society where is no dignity of the individual is recognised. The exploitation of man by man is on the extreme and also common are the inter group feuds. There is aggrandisement of power by the persons in superior position who believe that it is their inalienable right to dominate others. In India, the institution of caste is as old as the country's civilisation and is woven inextricably in all walks of life of the people. No one person is immune from it. Mahatma Gandhi even said, "The spirit behind caste is not one of arrogant superiority : it is the classification of different systems of self culture.....I consider the four divisions alone to be fundamental, natural and essential." This hierarchical social system is most ancient, tenacious and undemocratic. Its effect is so deep in the minds of the people, that it has made them rigid, inflexible and prejudiced.

There is a need for good leadership but the true democracy tries to make the leaders to exercise as little power as possible, as absolute power corrodes the conscience of the people. The way of life based on love, equality and freedom for all is opposed to the dominance of one over

the other. It is only the aristocratic societies which have the established rank order based on dominance and inheritance. In such societies each one knows his place in the society and is forced to remain content with it. Peace is established by consuming the aggressive potential in the people by each of them dominating his next below in rank. This is rigidly enforced in the armed forces organizations of all the countries. Even in civil administration the authoritarian group structure works efficiently during an emergency. Dictators, who are aggressive and exercise absolute power to dominate over the affairs of a group or country emerge whenever there is an external threat or aggression. The people willingly in such circumstances submit to the authoritarian rule and extend their full cooperation to fight the common enemy. The opposition parties sink their differences and work for the common cause. This is also true when natural disasters such as earthquakes, floods, storms etc occur. The distinction of class, creed, age, sex, wealth and position are temporarily set aside and people come close to each other. When the danger is over, the discriminatory feelings again set in them and they as usual oppose and fight with each other. As such people require an external enemy to keep them united, it is of common occurrence that a group of people make out another group of people to be depraved and fiendish, while the people of in-group are said to be everything that is good and noble. Every action of the enemy is judged by one standard and of own by another standard. When people are faced with a common enemy, whether it be a natural disaster or the human opponent, a feeling of fraternity is created in them which can never obtain in ordinary life. In such circumstances one identifies with the people of his group. It is on this basis the interest of a person is submerged in the interest of the group as a whole and it is the capacity for identification which makes self

sacrifice possible. It may thus be said that hierarchical structure of society is established for maintenance of peace where each one dominates over the man next below to him. And if a sense of brotherhood is to be created in all persons of a group instead of dominance of one over the other, then these persons need an opposition or an enemy against whom they can work cooperatively. Selfish leaders of groups thus manufacture the enemies for directing the aggressive tendencies of the people towards the common enemies. Every frustration is stirred up and the hate propaganda against the enemy is put at the highest pitch to win the support of the people of the group. Examples of such types of leaders are not far to seek in the contemporary world.

The Hindu society is based on caste distinctions and is in the "pecking order". When the aggressive tendencies in the people cannot be usefully employed in creative work or cannot be directed outward in hurting others and are repressed within, then it is the self who becomes the victim of such aggressive forces. It is therefore that Hindus submit easily to the outer powerful authority and consummate their aggressive tendencies in mortifying the self. There are numerous sects and groups within the Hindu community, which further divide the Hindus and partly their aggressive tendencies are also consumed in projecting the hate to other groups within the community itself. It is in this way stability and peace in Hindu society is established.

The religion of Islam, however, advocates unity of God head and the equality of all men. Muslims believe in the doctrines of "Revelation", "Election" and "Theocracy"—the exclusive claim of Islam for salvation, superiority of the believers in Islam over others and that the Muslim rulers are divine ordained to enforce their rule through civil



and military power over others. Muslims believe in possession of worldly power and the riches to dominate others. They are over-ambitious and very aggressive and the bigotry in them runs riot. History bears testimony that Muslims have always been in need of an external enemy to keep them united. They cannot tolerate the existence of any one who differs from them in any way—all non-believers in Islam are invariably treated as the infidels, who have no right to exist. It is natural that when a society is more and more homogeneous, it is more prone to disruption. As all resemble with each other, there is no intellectual stimulation and the society becomes stale. Also it gives rise to jealousies, rivalries and the spirit of competitiveness. When Muslims find no external enemy to fight with, they precipitate maelstroms within their ranks resulting in internecine fends, as the slightest disagreement to one's own views cannot be tolerated. We therefore, observe the largest number of civil disturbances, subversion and outrages in Muslims. The Sikhs have not understood the teachings of the Gurus. The Sikh Society for the past 200 years has been the admixture of the Hindu and Muslim patterns—the Sikhs are power seekers, mostly extrovert individualists.

Sikhism completely rejects the above mentioned two ways of life. The Sikh teachings are based on love, equality and freedom. This necessitates imbibing the spirit of self reliance and self confidence within ourselves and that we should not be power seekers to dominate over others. The society is to be re-moulded on the basis of the above principles. It should not be hierarchical as superiority of birth, wealth and status is not to be recognised but only the superiority of Spirit is to be recognised. As stated above the inherent danger in the society is the tendency to become static if there are no varied interests. Homogeneity leads to internal dissension, distrust, jealousy, over-ambitiousness etc.

Afraid of their own aggressiveness, the members shrink into smaller and smaller units or cliques or resort to fanaticism. Differentiation is the fundamental law of Nature. Growth can only take place if we confront the situation and allow free interplay of the differences. In the preceding section we have discussed fully how such prejudices are created and the measures adopted by the Sikh Gurus to overcome these situations. The Gurus laid only the fundamental Truths of leading a good and happy life. No static rules were laid down as nothing is static in this phenomenal world. Each situation warrants a special approach and is to be tackled anew keeping in view the fundamental moral principles. The individuals are required to integrate their differences and find a common purpose. The individuals should retain their individuality but should find the commonalty in others and should work for the common cause. Integration therefore means that the individual while retaining his individuality, voluntarily offers his cooperation to others differing from him for evolution of a common cause, and works harmoniously. This is one of the basic teaching in Sikhism for harmonious working of a free society. We have already observed that Gurus made special efforts to work for the heterogenous society, where people of all persuasions were to be found. There was free expression of thoughts, differences, disagreements and dis-satisfactions. The meetings held by the Gurus used to be attended by the people of all denominations wherein the Gurus used to clarify all types of doubts on different problems. The Sikh programme of singing eulogies of God, making supplication to Him wherein all types of emotions find their expression, association with the holy and the learned people and talking over the problems with them, service of the people and working for the betterment of the society, working to earn for one's livelihood by honest means and sharing one's earning

with others, largely consume one's aggressive instincts towards positive pursuits. We have already observed in the preceding section how Guru Arjun utilised his potentialities towards the creative work and brought about considerable stability in the free society. We also observe from the life of Guru Gobind Singh that great progress was made and stability brought about by him when he was not attacked by his adversaries.

As already said that whenever there is an external danger, people of a group come close to each other to fight the common enemy. A man in the group considers other persons in a similar situation and thus identifies with them. There is a sense of dependency on each other. Similarly the people identify with the leaders, who personify the groups. These leaders are idolised, worshipped, flattered, and imitated. The imitators, when they find themselves in a secure position, replace their heroes by themselves by intrigues. A truly moral man never identifies himself with any one to incorporate the magical powers within the self. One should only try to follow the instructions of the Preceptor or share the good qualities or thoughts of others and try to live upto the ideal. He should have objective love and devotion for the ideal but should never imitate or flatter any person-jo gur kia sa kar kamao, gur ki karni kai dhao (Guru Nanak, Ramkali Oankar). In this way Reason sheds its rays on our emotional life-sasiar kai ghar soor samavai (In the House of Moon (emotions), Sun (Reason) should shed its rays. One should never be hypnotised by the external stimuli of any type and lose his self. He should retain his conscious self in all situations and not swayed away by the passions. He should have the self confidence and have no dependence on anyone. Once Rajas Balhia Chand and Alam Chand finding Guru Gobind Singh with only a few Sikhs in the jungle made a surprise attack on him. The rajas and their soldiers were

repulsed by the Sikhs. The Sikhs went in pursuit of the rajas and were thus separated from the Guru. The Guru remained standing under a tree and did not chase the rajas. When all of a sudden the Sikhs observed that they had been separated from the Guru, they turned back in despair. On observing the Sikhs in low spirits the Guru enquired from them the reason for it. The Sikhs replied that without the Guru they felt their insignificance. The Guru told them that this was only the idol worship and that they lacked self confidence. The material body was perishable but the Spirit ever remained a living force. They should have love for the Guru's instructions and not with his person. In this way they could ever have the spiritual union with the Guru.

War has the hypnotic effect on the people. They completely lose their self and are carried away by their passions. In their hysteric outbursts they know not what is right and what is wrong. We clearly observe that the Sikhs fighting defensive wars under the direction of Guru Gobind Singh never lost their self or the sense of reasoning. The Guru and the Sikhs never took to any retaliatory measures or plundering of the enemy property. This is a unique phenomenon in the history of the World when the people made their self sacrifices for the righteous cause without any desire for any material award. Humanism, compassion, love and service of the humanity of the highest order were exhibited by the Sikhs while fighting the defensive wars. Bhai Kanaya served water and dressed the wounds of the injured soldiers on the battlefield without any distinction of friend or foe. Such was the effect of the teachings of the Gurus and the practical examples set by them. The Sikhs discarded the idol worship in the real sense and led a life of objective love and freedom, became the God-Men and redeemed themselves nay the countless to follow them.

It also needs be made clear that Guru Gobind Singh



did not raise any rebellion against the established authority. He never attacked any one or took to arms in retaliation or in revenge for the excesses committed against him. However, the Guru in spite of the heavy odds did not abandon his own way of life of love, equality and freedom. The Guru never imposed his concept of life on others or interfered in others' beliefs. Rebellion is an immature concept of life. The matured persons know how to adjust with the reality without sacrificing their essentials. They face the hazards of life with courage without bearing hate and aggressive tendencies against any one and thus become an instrument for bringing a healthy change in their environment.

The Guru was not a revolutionary in the sense who believed in bringing about change in the society by violent means. There is a demoniacal element in such revolution. There is an outburst of desire for vengeance, hatred and murder of others. Man breaks the old shackles of slavery and creates the new one. It always leads to an authoritarian rule and the democratic forces are completely crushed. Revolutions lead to counter revolutions wherein the aggressive instincts are unbridled and let loose. Power makes the victors in the revolution as ferocious and cruel. Violence never leads to freedom and rational thinking, nor does the hatred leads to brotherhood. In fact the victor in a revolution is the enslaved man as he loses the humanity in him. The following examples of the modern times where the people took to violence for the wrongs done to them became depraved persons and confirmed criminals will help us to understand the Guru's teachings clearly.

Man Singh was involved in a feud and was forced to flee to escape being arrested by the police and turned a robber. He was the most notorious decoit of Agra district and was killed in 1955. He was the perfect example of an Indian



Robinhood. Man Singh had himself committed about 200 murders before he died. His success was to a large extent attributed to the helpful attitude of the people towards him. He was considered as a rebel and not criminal. To be a rebel is considered to be honourable just as to kill any one in revenge is treated respectable. Man Singh regularly distributed a portion of his loot among the poor to win their sympathies. People had high opinion about him and did not consider him a man of vices. It was stated, "the case of Man Singh is representative of the peculiar problems. He is reported to be a man with no private vices. Stories are told of him in hushed tones of admiration : of how he helps good causes, kills informers and policemen only when pursued, just lifts (kidnaps) a few men who have money to spare, respects Brahmans, who give him blessings and occasionally coerces Zamindars to contribute to desirable projects like school buildings. His admirers often remark that he represents the high water mark of dacoity nobly practised." The world conquerors and the revolutionaries have the same thirst for power and desire for possession of riches as the dacoits have. The only difference between the dacoits and the state rulers is that in the latter case the crime is committed on a very large scale jointly by the members of a society and is typically envisaged as just and virtuous. Banda Singh in Sikhs was no exception and he reversed the teachings of the Gurus completely. This lagacy still continues.

The recent movement of the Girijans inhabiting the hilly regions of Srikakulam district in the Andhra Pradesh will also be found relevant in this context and of great interest. Girijans live in thickly wooded mountains in isolation, their only link with outside world is the merchants of the plains who buy their forest produce. The merchants used to lend money to them at exorbitant rates of interest.

Invariably the money borrowed could not be paid back and their lands were therefore confiscated by the money-lenders. The plainsmen thus began to settle in the hills. It was at that time that an earnest school teacher from the plains named Vempatapu Satyanarayana settled down in the hills. He began organizing the Girijans to fight for their rights and better wages, when he saw the exploitation of the innocent people. He later gave up the job as a teacher and became the full time leader of the Girijans. He married two wives from the two hill tribes to establish intimate relationship with hill men, although he had already a wife from the plains, from whom he had a daughter. Recently, when one of his tribal wife was captured by the police, he married another hill woman to retain his relationship with the men of the hill tribe. He was greatly moved to see the plight of the tribals who were being paid 25p per day only by the land-owners for working in the fields. He was horrified to see the merchants fleecing the illiterate and unsophisticated tribals. The merchants would obtain the forest product at throw away prices from the Girijans and would make fabulous profits. He also noted that borrowing of money at exorbitant rates of interest by the Girijans from the merchants was on increase and their lands were being seized by the latter as the former could not repay the loans.

Satyanarayana exhorted the Girijans to organize themselves and fight for their rights. Very soon a mighty force of Girijans was raised. The success in obtaining better wages for the Girijans endeared him farther to his tribal followers, who began to worship him as their saviour. Satyanarayana then raised the demand for return of the lands to Girijans seized by the plainsmen. This alarmed the new land owners who decided to strike before the tribals became stronger.

It was on 31st October, 1967 that the tribals were marching in procession in a village at the foot of the hills to attend

a meeting organised by the Marxist Party, when they were intercepted by the new land owners and in their clash the plainsmen fired on the tribals killing two of them. It was also alleged that a tribal women was also stripped naked. This proved to be the catalytic event which led to a turning point in the history of Girijan movement. The influential plainsmen prevailed upon the police and the culprits were not brought to the book by them. This enraged the tribals to the extreme who took a vow that they would themselves sort out the scores with plainsmen. From this stage onwards the Girijans became militant. Under the leadership of Satyanarayana they began to raid the villages on the plains from January 8, 1968 onwards. Gradually they extended their activities and started attacking the houses of the land owners and money lenders looting gold and grains. The police authorities were alerted and the first encounter with them took place on March 4, 1968. Two tribals were killed which further kindled animosity in them against the plainsmen and the police. The movement was then given a new face of People's Army to liberate the people from the clutches of the exploiters. The movement gradually attracted a number of educated people from Guntur and Krishna districts. On November 24, 1968 a mob of 500 men raided a village and looted the property of a rich merchant. The next day, Satyanarayana led an attack on the house of a land owner of another village and looted the property worth Rs. 12,000. The attacks were rapidly stepped up and from decoities they went on to murders and kidnappings. They committed their first murders on February 6, 1969, when they waylaid a villager and murdered him on suspicion that he was a police informer. In early November 1969 a mob of 500 men descended on a sleeping village shortly after midnight of Diwali and surrounded it. They entered the house of a landowner and stabbed him to death. They then severed his head and hung it from a beam in the

front verandah. A Naxalite woman named Nirmala, whose husband was killed in an encounter with the police, dipped her palm in the victim's blood and wrote "Mao Zindabad" on the wall.

Then followed the raids on other villages. A senior police officer described the raid on village Malliveeda : "In one house Satyanarayana killed the first man he came across. When he went into the house he was surprised to find a former girl student of his. He was taken aback when he learnt that he had just killed her husband. In the meantime the women members of the raiding party went up to the dazed girl, wiped the sondoor from her forehead and Snatched her 'Mangalasutra'. Later, one of the raiders dipped his palm in the victim's blood and wrote on the wall "Long Live Mao's Thoughts".

In another raid, the Naxalites in a village attacked a rich merchant and killed him. According to the widow, the slaying was done by the same woman Nirmala. The widow said, "I begged the woman to spare my husband's life and not make me a widow. But she reiterated that her own husband had been killed by the police and there was no place for mercy."

For some time the Naxalites posed themselves as the well wishers of the underdog. They were thus endeared to the people. "They would make it a point to burn the promisory notes in the merchants' houses, thus wiping out all loans at one stroke. Also, after every attack, they would heap all looted property in a central place and invite the villagers to take away whatever they liked. This Robinhood touch helped them win the sympathy of the poor people."

As they indulged in senseless killings, a revulsion has set in and most of the volunteers have defected from the movement. Satyanarayana is the only undisputed leader of the Girijans and is at large, being chased by the police.

It will be clearly seen that the Girijans turned to violence

to avenge their wrongs, as they had been rendered desperate by their misery and the harassment of avaricious plainsmen. This shows how a movement which began in righteous anger and ended in cold blooded and depraved murders.

Let us pause and think what type of society the Gurus aimed at and wither are we drifting to !

## VI

### PERSONALITY OF THE GURU

Positive freedom lies in the spontaneous functioning of the total integrated personality. The Guru calls this as "Sehaj" or "Achint." Spontaneous activity is not compulsive activity due to fear of freedom nor is the superficial mechanical activity. One premise of the spontaneity is the acceptance of the total personality—not as an outcome of divided self—whatever one does or say comes out of inner self in a natural form. Love is the foremost component of such spontaneity—love is the spontaneous affirmation of others and the state of the union of the individual with others on the basis of retention of the individual self. Love emerges as a need to overcome separateness—it creates union but without losing the individuality. In such an act of spontaneity and love one embraces the whole world and at the same time retains his individual self—an establishment of the relations with the world on the basis of equality, wherein lies the real strength in man.

Guru Gobind Singh observed that the rulers were aggressive while the people had degraded themselves in masochistic practices. The people took the sufferings as their lot and were passively undergoing them. They had neither the strength nor the will to come out of the quagmire they were in. The religious practices had made them 'intropunitive' and 'extropunitive.' The very idea of leading a life on the basis of equality and freedom was foreign to them. It was under these circumstances Guru Nanak and the successor Gurus worked for a change in the outlook of the people and en-



countered severe opposition.

Essentially a man is driven by two fundamental passions of vain glory and fear. He is therefore easily led to hate, aversion and suspicion and ultimately to aggression. In order to check his aggressive tendencies various means are adopted, human beings are castrated to check their passions which involve addiction to drugs, self-mutilation (shorning of hair and circumcision etc.), adoption of intropunitive and extra-punitive religious practices for atoning the sins. These practices lead to promiscuity, timidity, disloyalty and self-destruction. Such faulty behaviour and practices further deteriorate the position rather than to make any improvement. Love and loyalty are the traits which are required to be cultivated in good society by preservation of one's masculinity (activity). The improved education can make for better learning and positive results can be achieved. The Guru therefore, practised and fostered adoption of all positive thoughts and gave no room to any negative thinking. Practical steps were taken to prevent people from regressing to the negative approach to life. Guru Gobind Singh therefore laid down the conduct of the Khalsa Brotherhood and prescribed four prohibitory orders so that people could be prevented from leading a life of self-destruction by castration.

According to St. Thomas, "Prejudice is thinking ill of others without sufficient warrant." A prejudice free mind can only augment human values. Girdon W. Allport writes, "Bigotry one can say, is the result of ethical reasoning wherein an ontological premise is secretly abandoned in favour of a hidden premise of self-interest." This is a cowardly trait in human character depicting loss of moral courage (repudiation of masculinity or the active role). Similarly "abstractionism" leads to exclusive thinking and dangerously affects the emotional life of the man. These

traits are based on ignorance, dogma and superstition. The characteristic defects are apathy, indifference, indolence and escapism. Hate, fear and pugnacity take the place of love, hope, compassion and kindness. The morbid condition leaves no scope for tolerance and adjustment with those who differ from us. This condition is also known as 'fanaticism', a most wicked and terrible of all the forces of human destruction. History abounds in examples of havocs wrought by the dark forces of fanaticism. The Guru had to face such a situation. The Guru preached and practised Universal Brotherhood based on love, equality and freedom, a true basis of 'humanism'. A true humanism never hardens the heart, it broadens its range of feeling to embrace the joys and sorrows of all mankind. The Guru, therefore, allowed free flow of thought and encouraged learning. The Sikhs under Guru Gobind Singh's guidance enthusiastically pursued linguistic and historical studies. The Guru himself was a great scholar and produced a clossal amount of literature. His 'Dasam Granth' includes 17377 verses in different languages. It is truly said that the man who lacks freedom is ignorant, narrow, indoctrinated or dogmatic for want of knowledge and imagination. Such a man is a slave of his limitations and cannot exercise any choice as he is ignorant of other alternatives except his own prejudices. The Guru's universality made him blend his self-esteem with the esteem for others, as he saw the same Light manifest in all. He had, therefore, love for all and was ever friendly with members of all groups. A number of Muslims of great repute were his followers and served him in most difficult circumstances. The Sikhs pay their most respectful homage to the memory of Pir Bhikh Shah, Pir Bhudu Shah, General Saayad Khan, General Said Beg, Mehmun Khan, Nabhi Khan, Ghani Khan, Sayed Pir Mohamad Kazi and Rai Kalha. The Guru preached for creation of an universal human society. He gave us the

symbol of 'Iron Bangle' to foster the spirit of Global Brotherhood. The Guru said, "Temples and mosques are one and the same thing ; Puja and Nimaz are the same. Men are alike, though they might appear different. Devas, Adevas, Yakshas, Gandharvas, Turks, Hindus are so called by virtue of the conditions that prevail in the various lands and regions they inhabit. All are alike in the matter of their eyes and ears, their frames and built. They are all made of earth, air, fire and water. They have the same common Creator. The Purans and the Koran speak of the same Divine Being. All are of the same form and are made by One and the same Being." (Akal Ustat)

The Guru as a religious leader excelled in his extreme devotion and love for God. The Guru attributed to Him many new names mostly martial in nature. During whole of his most adventurous and arduous life he felt God as his companion and Saviour. The Guru's writings are profusely rich in Divine Love. He says, "Hear ye all, says I this Truth; Those alone attain union with God who love Him." The self in man is a part of the 'Light of God' manifest in the world. By the Objective love of God, Man imbibes in himself the qualities of the Infinite, thus makes his life sublime. The Love of God, therefore, strengthens the self and gives self confidence.

It is an admitted fact that only affluent people suffer from nervousness, tensions and headaches because of worries and over-ambitiousness. They are beset with innumerable worries in their search for unlimited power to hold their sway over others. There is always the worry that some one else might be superseding him or becoming rich faster. Excessive wealth and power cannot be acquired without adopting unfair means. The more one is involved in these intricacies the more worried will he be. Essentially such people are egocentric and think of the self love alone and

eventually estrange themselves from others. The selfishness is socialised by the falsehood to deceive others to get cheap popularity but the reality is revealed to the people sooner or later. The most destructive and pernicious persons are the sociopathic personalities. They always strive to get at the top to exercise monolithic power—the over ambitiousness is the hallmark of all such leaders. They are always busy in manoeuvring to topple their rivals who may come on the way. History is strewn with their depredations. These leaders in reality feel their inner weakness and compensate it by acquisition of power. They thus have no self confidence and are slaves of the objective material world. Unhealthy self love is most dreadful, as the individual annihilates his real self—he is problem to himself and to others. It is only the man with self confidence who is a free man does not desire to enslave others.

It is a great human problem to channel the aggressive energies within us towards positive pursuits in creative work. By leading a life of luxury and ease, the trouble is greatly aggravated. The natural outcome is that the affluent persons become a social problem. Guru Nanak advised the Yogis to lead a correct way of life : “The real yoga is that man should not indulge in vanities of life, while remaining in the world. He should not feel jealous of others and try to grab others’ riches. But this unsatiated hunger can only be removed by objective love of God. The Moral Conscience in us is the True Guide, which shows the correct way of life and way to peace. *He should eat little and sleep less—this is necessary for healthy and independent life—this in short is the secret of righteous life.*” Guru Nanak, Ramkali Rag, Sidh Gosht. The same teachings were preached and practised by Guru Gobind Singh.

The Guru, his sons and the Sikhs abjured the life of luxury and ease, which they could have had, There was complete

emotional maturity even in the children of the Guru. The events that took place at Chamkaur and Sirhind amply prove, the most exaltedness of the personalities of the Guru and his sons. The two seven and nine years old sons of the Guru were separated from their parents at Sirsa Stream in most tragic circumstances. They did not cry for their parents or for help, as even older men would have done in such circumstances, but faced the hazards of life boldly and heroically.

### **Guru Gobind Singh was the apostle of determination**

The Guru was the apostle of determination, confidence, perseverance and optimism. He endured preverence amidst extreme difficulties. An example of any other mortal who in the circumstances was not disheartened and overwhelmed in inextricable distress, is hard to find in the history of man. After a protracted seige of Anandpur for about seven months by about a million of Moghal and hill troopers and solemn assurances given by the Emperor and his ministers and the Hill Rajas for a safe conduct if the Guru left Anandpur, he was treacherously attacked by the invaders on his evacuation of the town. As a result of the Guru's flight he could with great difficulty manage to reach Chamkaur with his two older sons and forty Sikhs. On reaching Chamkaur he heard the news of arrival of fresh reinforcement from Delhi. The Guru, therefore, considered it futile to proceed further and decided to face the hordes of the enemy troops at Chamkaur. Soon the Cultivator's House occupied by him and the Sikhs was invested with enemy troopers. The Guru and the Sikhs with their scanty resources were able to hold their defence against the heavier odds for more than 36 hours, keeping at bay the opposing troops. During the fight that took place here the Guru witnessed his two older sons and 29 Sikhs out of the 40 Sikhs with him falling on the



battlefield after giving a heroic fight engaging the enemy for many hours. The Guru's escape with three Sikhs during the following night from Chamkaur was a masterly strategem and a specimen of fine tactical war, despite the fact a few hours before his two sons and a number of Sikhs had fallen before his very eyes. He had unbounded Faith, Hope and Courage which allowed no feeling of despondency and remorse which could normally have affected any mortal in his place. From Chamkaur the Guru arrived at a place 8-9 miles in the west where he decided to take rest under the cover of thorny bushes. He spent the whole of the day (23rd December, 1704) and the following night hiding under the bushes and had a sound sleep there. He ate fruits from the Jujuba shrubs and took complete rest as he was extremely tired by fighting for past many days. We may pause here and examine the state of mind of the Guru. A few hours before he had witnessed his two sons killed on the battlefield at Chamkaur. The whereabouts of other members of his family, whose safety was equally in peril, were unknown to him. He had lost all his material possessions and the Sikhs in thousands who were more dear to him than his sons. The Guru's activities right from his flight from Anandpur indicate clearly that he was trying his utmost to survive. He had full faith in the Will of God and hoped to surmount the difficulties. His mind was appallingly undisturbed with the events and was in perfect poise. It was in this state of tranquility that he could go to sound sleep under the bushes. This proves beyond any doubt that the Guru never allowed to weaken his mind by fear, distrust, malice, hatred, aggression and despair. Feelings of inferiority are among the commonest symptoms of self hate, in such circumstances. In such a time of utter grief any man would have felt inferior to others and tragedy would have overtaken him from his self-depreciation

and inner self-contempt. When a man cannot direct his aggressions (hate) towards others, he himself becomes a victim of his own aggressions, which leads to masochistic practices. The whole Mission of the Guru had been of positive approach to life and total elimination of 'intro-punitive' and 'extropunitive' techniques which nullify the spiritual progress completely. In Guru's heart love had completely prevailed over the hate (aggression). This had been the miraculous effect of the unique, unparalleled Victory of the Guru and the way of life taught by him. The self in the Guru was immeasurably strong and he never lost his presence of mind in extreme difficult situations. Rather he took decisions of paramount importance in such situations especially at Chamkaur where he and Sikhs were besieged.

About the qualities as a warrior and a man of courage, Prof. Abdul Majid Khan says, "The Guru was most gorgeous cavalier imaginable. As a warrior he possessed dauntless courage, impressive personality, strong mind and high soul. An Iliad could be written of his struggle with a far superior force. He had the chivalrous gallantry of a Hector as well as the Wisdom of a Ulysses. No tale of Trojan women is more moving than that of his wife and her four sons, heroes true to the quality of sire and grand sire, not moving in their childhood to face boldly an Emperor and to speak the truth, with death before them."

Love experience means freedom at its loftiest. To love is to act freely, without compulsion or coercion. In other words to be free means to do what one loves to do. Love and true freedom are therefore complementary to each other. Compulsion and coercion are the negation of love. Where there is love, there is no coercion and vice versa. Greater the love greater is the freedom. A person who loves all humanity is truly free in this universe. A person who hates is the greatest of the slaves, subjectively

and objectively. The true love gives a feeling of fearlessness and power—the conscience is free from guilt. Where there is a fear, there is a feeling of guilt, cowardice and absence of love. The best and most scientific remedy for fear is love. A person truly in love cannot be intimidated or bribed. The Sikhs and the Guru had been bound up on the basis of true love. The Guru had been allurement of an abode in Paradise in life hereafter nor any promise of material benefits during their present life. The Sikhs were not the mercenary soldiers in the employ of the Guru, nor had the Guru established an estate of his own to rule over others. The Sikhs had not joined the Guru's army for the lure of war booty, for the Guru had never aggressed against anyone and had fought only in self-defence. He had never tried to acquire an inch of anyone's territory despite his victories over his adversaries. There was a specific injunction by the Guru that in no circumstances the Sikhs would molest women as a war booty. This character trait the Sikhs faithfully observed not only during the Guru's life time but thereafter as well. The Sikhs on their own free volition and love for the Guru rendered matchless service to him and made supreme sacrifices. The extreme love of the Sikhs for the Guru exhibited by them during the battles at Anandpur, Sirsa stream, Chamkaur and Khidrana (Mukatsar) has no parallel in the history of mankind. It is therefore very much incorrect to compare the freedom movement of the Guru with any other movement or uprising for fulfilment of territorial ambitions.

There was also unbounded love in the Guru for the Sikhs and the humanity at large. The Guru once declared "The Khalsa is my very form." (Khalsa mero rup hai khas). "The Guru merged his self in the Khalsa in such a way that he hailed it as his own flesh of flesh, blood of his blood and even bowed before it as his Master. He said, "The

service of the People alone delights me; my heart does not like to serve anybody else to flatter any one. In my house, my soul, mind, body and wealth are all theirs." This he proved by his own deeds.

The above relationship between the Guru and the People was the culmination of the Way of Life preached and practised by the Guru. The egocentric trends were transmuted remarkably, with the result that the Guru and his followers could devote themselves quite single heartedly to the cherished goal of their lives. It was impossible to detect in them a trace of any personal ambition whatever. (Sikhism, however, does not lay emphasis on repression of desires but puts its trust in them in enjoying life with a good conscience in loving and serving others).

Psychologists talk of the existence of the ambivalent instincts in man—love and hate, pain and pleasure are closely allied. Love can turn to hate almost on the instant, and hate can grow into deep love. The pain can reach to its highest peak of agony that it becomes pleasure.

The Guru and his followers had completely banished negative ambivalent traits from their character. There was no hate left for anyone, as ambivalence was entirely foreign to their nature, both intellectually and emotionally. The Guru was opposed, criticised and provoked by those who did not understand him, he had his opponents and of course jealous rivals, but he did not bear any enmity for any one. All these virtues were cultivated in a healthy society, which is the bed rock of Sikhism.

The type of relationship as existed between the Guru and the People is remarkably different from certain other systems which lay emphasis on self-absorption doctrine. The social features of these systems met with a tragic crash during the life-time of their preachers. Dr. Franz Alexander has described the last days of Buddha as under :—

pletely self-contained 'Nirvana' philosophy. Buddha voluntarily parting from life, directs the following words to his favourite pupil, ANANDA.

"If to thee through, Ananda, the Perfect One has given an important sign, an important suggestion, thou hast not been able to see it, hast not prayed for the Perfect One...may the Exalted persists throughout the ages, may the Welcome One exist throughout the ages, for the good of many, for the healing of many, out of pity for the world, for the use, welfare and succour of gods and men. Hadst thou Ananda, prayed for the Perfect One, so had thy words been twice unheeded, the third time answered. For this reason thou hast overlooked it, hast missed it."

"Here we see, heavily shrouded, in the dark background, the Oedipus Complex, the father conflict. Buddha departs, because his followers have not understood him, because he has remained alone, because even his favourite pupil, Ananda, does not seek to keep him from going. This incomprehensible "not asking to remain" means nothing other than an unresolved father conflict. According to Oldenburg, the silence of Ananda, is explained by saying that the death god, Mara, had confused his reason. Yet Buddha understands Ananda's silence. He does not want to believe what he sees, and hints to Ananda that he expects from him a request to remain. But Ananda remains silent and Buddha departs. The attempt to eliminate reality completely has failed. He begins his analysis at a point which lies behind the Oedipus Complex. He begins where we leave off, at the narcissistic boundary, at the borders of the organic."

"And thus he instructs his disciples. He must go because his followers under the pressure of the unconquered father complex desire his departure. Buddha has not analysed but repressed the object transference. Had he remained consistent, he would never have been able to announce his



"Buddha denies himself the eternal life, which he was achieved through the conquest of death, by the entrance to 'Nirvana.' Here is the first contradiction in the doctrine. He completely withdrew from the world, yet one thread he left unserved—his spiritual connection with his disciples. Here it is that he receives his mortal blow. He denied the world, and the denied world revenged itself upon him in the form of the unconscious parricidal wishes of his follower."

May the Great Guru Bless us all to realise the Path shown by him in true perspective so that we may prove worthy of him, and an asset to ourselves and to the humanity at large.

## CHAPTER XVI

### **Guru Gobind Singh's Literary Pursuits and Creation of a Sane Society.**

The Guru was not only a great saint, soldier and organiser but also a versatile scholar and poet. He possessed an eloquent and forceful style of writing in Sanskritised Hindi, Brij Bhasha, Persian and Punjabi. The Guru's writings are mostly in symbolic language and in myths. Guru Gobind Singh excels all thinkers of all ages in the use of this language, as no single person has been able to give mythical stories and similes in such a great number as are found in Dassam Granth. We find hundreds of new myths and tales in Guru's compositions apart from modification of certain old myths.

#### **CREATION OF WORLD**

The story of creation of the world is described by the Guru in 'Bichitar Natak', in which the patriarchal system of society as against the matriarchal system of society has been advocated, as the former is based on ethical principles and disciplined living.

#### **SWORD**

Guru Gobind Singh has laid the greatest emphasis on man's engagement in creative activity. Tongue is the symbolic of transmission of one's wishes, desires, speech, ion, thought, knowledge and intellect. Sword and Serpent (who is endowed with two tongues) are mentioned as the symbols of Tongue which implies Knowledge and Reason. God is treated as the loving Father and is depicted by the symbol of Sword as All Wisdom. The food articles offered in prayers are deemed to be accepted by God by the touch of Sword. "May the food offered be acceptable to Thy

Tongue." Tongue (speech) is symbolised by sword and is considered Divine. Sword also symbolises the need for adjustment with the Authority of Father God—objective love against self love.

### GODDESS CHANDI

Goddess Chandi has been described as the Vital Force in all creatures. The Guru states, "God is the Father of this Universe, all activity (visible and invisible) is due to Him. The Energy that has emanated from Him is called the Primeval Force (Bhavani or Chandi), which is the instrumental in creation of this Universe." The story is an excellent exposition of the unending strife in man between his instincts on one hand and social acceptability and morality on the other. There is always conflict between the animal in man and his reason, which disrupts the internal harmony. In this story instincts versus Self and instincts versus Morality conflicts have been represented as conflicts between two persons, or a struggle, a battle, a quarrel. Man is required to solve the problem of his existence—to evolve a rational use of his animal power in relation to fellow men and himself. This in nut shell is the purport of this story.

### GURU'S PRE-NATAL LIFE

There is a general belief that Guru Gobind Singh in his previous life immediately preceding to his taking birth in 1666 A. D. was leading a life of an ascetic doing penances and meditation at Hem Kunt Mountain, when God called him and commanded him to take birth again as a successor Guru in the House of Guru Nanak. This idea is due to the lack of understanding of the symbolic language used by the Guru. It is most regrettable that the Sikhs have built a shrine the memory of the Guru's previous life in that mountaneous region. This is not only opposed to the basic creed of Sikhism as preached by the Guru himself, but also is in contradiction

to the account given in the text. This belief is due to the faulty interpretation of the Guru's saying : "Where there is Hem Kunt Mountain (Cave of Ice), seven steeples are seen there. The place is known by the name of "Seven Steeples" where king Pandu was engaged in yogic meditation. Here I made deep meditation and remembered God." The Guru gave a simile from the mythical story of Mahabharata. King Pandu in this story is described to have had sexual union with his wife Madri in her womb. The Guru obviously referred to his foetal state and described that he remembered God even in that state.

All the above mentioned subjects have been explained in their details in our book "Guru Nanak Dev and His Teachings", and as such have not been dealt with fully here. Apart from these subjects, the following three more subjects have been included in the afore said book, which are relevant in the context of Guru Gobind Singh's life—

- (a) Unshorn Hair—A source of Activity.
- (b) Unshorn Hair—Its relation to War and Peace.
- (c) Meaning of Use of Force in Guru Gobind Singh's Writings.

### SANE SOCIETY

The Gurus never made possession of power and worldly riches as their aim. There was ever a sense of self sufficiency and self reliance. They never approached the State for help nor they ever accepted any offerings made to them by the kings. History tells us that there were many occasions when opportunities offered themselves to the Gurus to establish their own empires with little effort, but the very idea was foreign to them, for example, Guru Gobind Singh never bargained with Emperor Bahadur Shah, when he requested the Guru for an armed help for capture of the throne of Delhi in the war that ensued after the death of Emperor Aurangzeb in

1770 A.D. The only idea of giving help to Bahadur Shah was that the people be benefited by being governed by the gentle ruler. The only advice given by the Guru to Bahadur Shah was that he should keep the administrative machinery clean and should treat all sections of the people alike. The basic approach of the Gurus had been that man should not be a power seeker, as God does not allow men to dominate over each other. Man can thrive and progress when his Unseen Spirit lying within him is strengthened by union with God, the Source of all life. The supremacy of Soul must be maintained, if we are to lead a life of freedom. Guru Arjun in Sri Rag has defined the ideal society : "The Gracious Lord hath thus ordained that no one now dominates the other. All live in peace in this modest and virtuous regime." We may conclude from the Guru's teachings as under—

(1) Man generally becomes slave of the society, if formed on unnatural basis—he becomes a slave of the public opinion, customs, false morality, false judgements and opinions. In the contemporary world, Press and State exercise the greatest influence over the people, they create psychological compulsions and deprive them of their capacity to think freely. Falsification of man's opinions and judgements is the essential activity of the totalitarian States, whilst in Capitalist States man is completely subdued by the power of the money. The only solution to these ills is the evolution of the Sane Society as conceived by Guru Nanak—the society must not be authoritarian in nature and at the same time there should be no room for exploitation of man by man—there should be voluntary desire to give one's best in the service of others and at the same time retention of one's own individuality. This can be achieved by adopting the three pronged programme as described earlier. The will to power is to be completely eliminated as the powerful ones oppress the weak and enslave him and deny him a crust of bread.



(2) In the Society based on unnatural principles, there is a constant antithesis of Superiority-Inferiority, Strong-Weak, authority-obedience, above-below, up-down, Security-Insecurity on material consideration. Sikhism teaches equality of all. No one is to dominate the other.

( ) The concept of 'nationalism' has in it no place for individual welfare. To it the highest value is not Man but the collective realities, which too exist in the form of principles only. It is only true spiritualism which uplifts the individual man as well as the society as a whole. The common national life is wolfish to man, whereas the spiritual man considers all as his brothers. National or class pride leads to egocentricity and prejudice and is a sin. The crimes, which man commits in the name of community indentifying himself with it, are the most horrible ones—they are the crimes of a slave idolator.

(4) People are driven to egoism, self assertion, envy, jealousy, self love, self interest and fanaticism (a blind adherence to some idea or the other). This leads to seductive lure of military glory and deification of States, generals and leaders giving rise to wars. To overcome this it is necessary that the sovereignty of the State and nationalism be replaced by the sovereignty of the Spirit, which means real freedom.

(5) Fear governs the world. Power in general is always connected with fear. A man possessed of fear begins to persecute others. Fear darkens the mind of man and turns him a wild beast. In the servile world, people regard exercise of Power as strength and hence the Power worship. Truth is always connected with freedom, which in turn depends upon the sovereignty of spirit. Slavery is denial of truth, freedom and the spiritual life. There is always conflict between fear and truth. Tormented man fears truth as he thinks that truth will injure him. Fearlessness in the face of truth is the great-

est achievement of the Spirit. It was only this spirit of fearlessness and chivalry, which the Sikh Gurus created in Sikhs.

(6) "Render unto Caesar the things that are Caesar's and unto God the things that are God's." This is commonly interpreted in a sense which reconciles the Power of the State and the Spiritual Power. This is not correct. Guru Gobind Singh's dictum in "Bichitar Natak" is also incorrectly interpreted. The Sikh Scriptures mention existence of two forces in the world *viz* Spritualism and Materialism and the supremacy of the former is only acclaimed. As long as the Spirit remains supreme, man lives a life of freedom and when he is tied to the soil he becomes its slave. Guru Gobind Singh states that God created the House of Guru Nanak (Spiritual Growth) and the house of Baber (Materialism), and those who do not lead a spiritual life, become victims of the material allurements, lose everything and meet moral death. The wordly power never accepts the Power of Spirit but demands service from the latter. Sikhism proclaims Sovereignty of the Spirit—*kao har saman nain raja*—Kabirji

(7) The word "sovereign" means a supreme ruler or having supreme powers. Man is in search of power, which makes him a slave. He drives pleasure out of slavery. The temptation of sovereignty was rejected by Guru Nanak. In Ceylon he was offered with all worldly riches by Raja Shivnab and at Samer Mountain by the yogis. In the first stanza of Japji and in the first two stanzas of Sri Rag, Guru Nanak clearly repudiated all ways of power seeking and the sovereignty. The Guru states that man craves for power and wealth to be independent but when he acquires them he wants some authority to protect him. He only becomes a slave man. Freedom lies in liberation from the will to acquire power. Guru Arjun says : "Non-acquisitiveness and humility are the most powerful weapons in our hands and no evil person can

make a successful stand against these." Be it, however, remembered that man has not been taught to abandon the procurement of material things for the well being and maintenance of the body by fair means.

(8) The wish to become sovereign leads to power worship and formation of estate, fief or State. The absolute power leads to emergence of totalitarian State, which takes the place of Church to rule over the spirit of the people. Such a State does hamper the spiritual growth of the people. As acquisition of power is the basis of State, the poison of imperialism is already in it. The State becomes the empire leading to world domination. Bureaucracy is the necessary evil of all States, which too has the fatal tendency to expand and demand total obedience from the people.

(9) Gurus did not believe in the doctrines of "Relatation", "Election" and Theocracy—the exclusive claim of a Religion for salvation, superiority of the believers in particular faith over others and that the rulers are divine ordained to enforce their rule through civil and military power over others. The priestly class co-operates with the rulers in the task. Prophet Mohammad made the worldly power as the basis of his faith. He began conquest of Arabia by unsheathing the Sword at Madina. In 628 A.D. he summoned the kings of Persia Abyssinia and China to accept Allah. By the time the Prophet died he had conquered the whole of Arabia. After him, Abu Bakr, his father-in-law succeeded him and assumed the title of Caliph. Omar, his brother in law, Uthman and Ali, his sons-in-law became second, third and fourth Caliphs respectively. They undertook the fantastic task of conquering the world in the name of religion. The non-believers were offered two choices at sword point as alternatives to death—pay tribute or accept Islam. The last three Caliphs were slain while in office and Ali's two sons also died by viol-

ence, the cause being the acquisition of power. Acquisition of power is the theme in epics *Ramayna and Mahabhart* also. The conquest of world has the religious sanction. The caste organisation and the monarchy are the basic creeds in Hinduism. The common belief is that no religion can exist unless it has the backing of the State. It was left to the Sikh Gurus only to practically prove to the world about the fallacy of such beliefs. Such beliefs are loaded with dynamite of disruption and destruction.

(10) The State always uses evil means—espionage, falsehood, violence, murder, seizure of foreign lands, enslavement of people, all types of exploitation, which are justified for the exalted end in view. It was Cavour who said that he would be called a scoundrel by his friends and neighbours if he did in his private life those things which he frequently found himself called upon to do in his duties as a statesman on behalf of his country. Conscience inhibits the individual doing wrong things, but when all collectively do, it is transformed into righteous act for achievement of loftier aims. This is true in all actions concerning group, community, race or nation. The Gurus did not form any community, group or nation but only socialised the man. The Guru's praise was for the Holy Association, Sadh Sangat and Gurmukhs and not idolisation of any community, group or nation as majority of persons in these organisations are wolves and not saints. At Mecca, Guru Nanak clearly told the Hajjis that no community, race or ethnic group was superior to the other. When the Yogi asked Guru Nanak the purpose of his long tours to various countries the Guru replied that he had gone in search of the saintly persons only, and yearned for their association. The Guru never distinguished between men and men on the basis of caste, creed colour, nationality and other labels. Guru Gobind Singh called "Gurmukh" as "Khalsa", the Pure One and praised him as the



Ideal Man. The Sikh community as such has not been praised by the Guru. The basic tenet of the Sikh teachings is to be free from all prejudices. Guru Nanak made Guru Angad as his successor in preference to his own two sons.

(11) Human beings do need a State as all are not expected to behave properly. It is imperative that men who administer the affairs of the State should change their outlook and broaden their vision. People should have no craving for the power and should choose such persons who are really humble and modest. They should be the Productive persons who have the giving capacity. In the changed set up the self seekers may have no place in the affairs of the State. The state should be for the service of people. Men should not idolise the State and become its slave.

The Gurus never made possession of power and worldly riches as their aim. The clock was reversed soon after the Ascension of Guru Gobind Singh in 1708 A.D., when Eanda Singh stirred up the frustration among the Sikhs, embarked on retaliatory measures and military conquests of the lands. Soon the Sikh character was completely obliterated and the Sikhs became the power seekers. This madness still continues. Today the society needs to be re-moddled in the light of the Guru's teachings to eliminate exploitation of man by man, especially in the name of Religion. Gurus have shown the Path, it is upto us to choose death or life.

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## ERRATA

We offer our sincere apologies for the following printing

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
	21	many	manly
12	21	fract	tract
19	27	Aurangzed	Aurangzeb
23	29	confind	confined
28	24	preceeding	preceding.
30	14	with a viewxof	with a view to
38	4	Duk	Due
41	16	Raj	Raja
46	7	claiments	claimants
50	7	thrown	throne
50	7	complains	complaints
54	27	uear	near
65	7	thus	this
79	24	left	felt
85	14	of	on
85	24	h	a
91	6	cranings	cravings
91	17	foil	fail
97	19	replated	replaced
97	21	after	altar
106	8	suffice	suffix
108	27	himselves	themselves
121	19	naffa ithenirs	affairs in the
130	30	rhe	the
144	25	treating	treading
146	6	remaiaing	remaining
146	14	and	any
148	23	resisting	resting
157	20	threanted	threatened

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
167	25	on	to
170	last line	calessed	caressed
173	11	conqueros	conquerors
183	2	viceroiy	viceroys
184	23	discontendent	discontented
185	10	by them at them	—
185	20	countries	courtiers
186	6	useurping	usurping
186	11	emperamental	temperamental
188	6	breavements	bereavements
188	16	mischievo	mischievous
218	5	whiie	while
219	26	a new	anew
219	26	even	every
219	28	creates	crawls
220	8	crake	crave
220	13	then	their
221	16	at one	atone
221	17	of	—
247	24	the	—
247	25	was he	he was
251	14	where is	where
254	15	fends	feuds
255	17	Inteigerung	Integration
258	15	voilent	violent
258	23	voilence	violence
258	28	voilence	violence
258	33	decoit	dacoit
259	26	lagacy	legacy
260	21	fabbulous	fabulous
261	27	decoities	dacoities

